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THE Italian Convert:

NEWS from *ITALY* of a Second

MOSES:

Or the LIFE of

Galeacius Caracciolus,

The Noble Marquess of *Vico*.

Containing the Story of his Admirable Conversion from Popery, and forsaking of a rich Marquesdom for the Gospels sake.

Illustrated with several Figures.

Written first in *Italian*, thence translated into Latin by Reverend *BEZA*; and for the benefit of our people put into English: And now published

By *W. C.*

In memoria sempiterna Justus.

Psalm 112. *The Just shall be had in everlasting remembrance.*

London, Printed for *Abel Roper*, at the Sign of the Sun in *Fleetstreet* against St. *Dunstans* Church, 1677.

TO THE

RIGHT HONOURABLE,

And my very good Lord,

EDMUND Lord *SHEFFEILD*,

Lord Lieutenant in the North, and Lord Preſident of His Highneſs Council there; of the Noble Order of the Garter.

And to the Right Honourable and Religious Ladies, the Lady *Dowglaſs* his Mother, and Lady *Urſula* his Wife, and to all the vertuous offſpring of that Noble Race, Grace and Peace, &c

GIVE me leave (Right Honourable) to put you all in one Epiſtle, whom God and nature hath linked ſo well together: Nature in the neareſt bond, and God in the holieſt Religion. For a ſimple New-years-Gift, I preſent you with as ſtrange a ſtory, as (out of the holy ſtories) was ever heard. Will your Honours have the whole in brief, before it be laid down at large. Thus it is:

Galeacius Carracciolus, *son and heir appa*
rent to Calantonius *Marquess of* Vicum
Naples, *bred, born, and brought up in Pop*
ry, a Courtier to Charles *the fifth, Nephew*
the Pope Paul *the fourth, being married*
the Duke of Nucernes's *Daughter, and havi*
by her six goodly Children, at a Sermon
Peter Martyrs, *was first touched; after*
reading Scripture, and other good means, w
fully converted; laboured with his Lady, b
could not perswade her. Therefore that
might enjoy Christ, and serve him with a qu
conscience, he left the Lands, Livings, a
Honours of a Marquesdome, the comforts
his Lady and Children, the pleasures of Ita
his credit with the Emperour, his kindr
with the Pope, and forsaking all for the lo
of Jesus Christ, came to Geneva, *and the*
lived a poor and mean, but yet an honoura
and an holy life, for forty years. And thou
his Father, his Lady, his Kinsmen, yea,
Emperour, and the Pope, did all they could
reclaim him, yet continued he constant to
end, and lived and dyed the blessed serv
of God, leaving behind him a rare exam
to all Ages.

This (Right Honourable) is a Brief of
whole, and it is a story admirable and imi
ble of any other in this latter age of
World. So

Some uſe to crave of great perſonages, not
o reſpect the gift, but the giver; but in this
ſe I contrariwiſe entreat your Honors, not
reſpect the giver, but the gift: of the giver
ſay enough, if I ſay nothing: but of the gift, I
ean of noble *Galeacius* I ſay too little when
have ſaid all I can. But this I muſt needs ſay,
religious, ſo noble, ſo vertuous was the man;
reſolute, ſo holy, ſo heroical was the fact, ſo
ange the beginning, ſo admirable and extra-
dinary the perſeverance, as if the ſtory were
t debaſed by the rudeneſs of my tranſlati-
, I durſt ſay, none ſo great but might read
nor ſo good but might follow it. I may ſay
ch rather than *Jacob*; *few and evil have my*
s been; Yet in theſe few days of mine
nething have I ſeen; more have I read;
re have I heard; yet never ſaw I, heard I,
read I any example (all things laid toge-
r) more nearly ſeconding the example of
ſes, than this, of this moſt renowned Mar-
ſs *Galeacius*. *Moſes* was the adopted Son
a Kings daughter; *Galeacius* the natural
and Heir apparent to a Marqueſs: *Moſes*
ourtier, in the Court of *Pharaoh*: *Galea-*
in the Court of the Emperor *Charles* the
: *Moſes* by adoption a kin to a Queen;
acius by marrige a kin to a Duke: by
od, ſon to a Marqueſs, Nephew to a Pope:

Moſes in poſſibility of a Kingdom; he in poſſeſſion of a Marqueſdom: *Moſes* in his youth brought up in the heatheniſm of *Egypt*, *Galeacius* noozeled in the ſuperſtition of Popery: *Moſes* at laſt ſaw the truth and embraced it, ſo did *Galeacius*: *Moſes* openly fel from the heatheniſm of *Egypt*, ſo did *Galeacius* from the ſuperſtition of Popery. But al this is nothing to that which they both ſuffered for their conſcience. What *Moſes* ſuffered St. *Paul* tells us; Moſes *when he wa come to years, refuſed to be called the ſon of* Pharaoh's *daughter, and choſe rather to ſuffer adverſity with the people of God, than to enjoy th pleaſures of ſin for a ſeaſon; eſteeming the re buke of Chriſt greater riches than the treaſure of* Egypt: Nay, *Moſes* had rather be a baſ brick-maker among the oppreſſed *Iſraelite* being true Chriſtians, than to be the ſon of King's daughter in the Court of *Pharaa* amongſt Idolaters. In like caſe Noble *Galeacius*, when he was come to years and knowledge of Chriſt, refuſed to be called ſon a heir to a Marqueſs, Cup-bearer to an Emperour, Nephew to a Pope; and choſe rath to ſuffer affliction, perſecution, baniſhme loſs of Lands, Livings, Wife, Children, H nours and Preferments, than to enjoy the f full pleaſures of *Italy* for a ſeaſon, eſteemi

the rebuke of Christ greater riches than the honours of a Marquesdom without Christ; and therefore seeing he must either want Christ, or want them, he dispoiled himself of all these to gain Christ.

If (Right Honourable) the wise fools of this world might have the censuring of these two men and their actions, they would presently judge them a couple of impassionate and stoical fellows, or else melancholick & brain-sick men, to refuse Marquesdoms and Kingdoms for scruple of conscience: but no matter as long as the men are Saints in Heaven, and their actions honoured of God and his Angels; admired of good men, and neglected of none but those, who as they will not follow them on earth, so are they sure never to follow them to heaven. So excellent was the fact of *Moses*, and so heroical, that the Holy Ghost vouchsafes it remembrance, both in the Old and New Testament, that so the Church in all ages might know it and admire it: and doth chronicle it in the Epistle to the *Hebrews* almost 2000 years after it was done. If God himself did so to *Moses*, shall not God's Church be carefull to commend to posterity this second *Moses*, whose love to Christ Jesus was so zealous, and so inflamed by the heavenly fire of God's Spirit, that no earthly

temptations could either quench or abate it; but to win Chriſt,& to enjoy him in the liberty of his Word and Sacraments, he delicately contemned the honours and pleaſures of the Marqueſdom of *Vicum*. *Vicum*, one of the Paradices of *Naples*, *Naples* the Paradice of *Italy*, *Italy* of *Europe*: *Europe* of the Earth: yet all theſe Paradices were nothing to him in compariſon of attaining the celeſtial Paradiſe, there to live with Jeſus Chriſt.

If any Papiſts (muſing, as they uſe and meaſuring us by themſelves) do ſuſpect the ſtory to be ſome feigned thing, deviſed to allure & entice the peoples minds, and to ſet a flouriſh upon our Religion, as they be a thouſand falſe and feigned ſtories and miracles uſe to do. I anſwer, firſt in the general, far be it from us & our Religion to uſe ſuch means, either for ourſelves, or againſt our adverſaries: no, we are content the Church of *Rome* have the glory of that Garland. Popery being a ſandy, and ſhaken, a rotten & a tottering building, needs ſuch props to under-ſet it: but truth dare ſhew her ſelf, & fears no colours. But for the particular, I anſwer, cunning liars (as many Monks were) fram'd their tales of men that lived long ago, and places afar off and unknown; that their reports may not too eaſily be brought to trial. But in this caſe it is far otherwiſe

it ; ne circumſtances are notorious ; the perſons
er- nd places famouſly known : *Vicum, Naples,*
ely *taly, Geneva,* are places well known : *Calan-*
the *nius* his father, *Charles* the fifth. his Lord &
ra- laſter, Pope *Paul* the fourth his Uncle were
aly erſons well known : examine either places
al r perſons, and ſpare none ; Truth ſeeks no
om orners ; diſprove the ſtory who can, we crave
iſe o ſparing ; neither is the time too far paſt,
ut may ſoon be examined. He was born with
ea- n theſe three hundred years, and died at *Gene-*
ory *a,* and his ſons ſon at this day is Marqueſs of
e & *icum.* Let any Papiſt do what he can he ſhall
riſ have more comfort in following the example,
al han credit in ſeeking to diſprove the ſtory.

. In the courſe of my poor reading, (Right
s & onourable) I have often found mention of
ou his noble Marq. & of his ſtrange converſion;
ar ut the ſtory it ſelf, I firſt found it in the ex-
y o uiſite Library of the good Gent. Mr. *Gee* one
nd hat honors learning in others, and cheriſheth
eed in himſelf : and having not once read it, but
he ften peruſed it, I thought it great loſs to our
art Church to want ſo rare a Jewel ; and there-
onk ore could not but take the benefit of ſome
lon oln hours to put the ſame into our Tongue,
at f r the benefit of my brethren in this Realm,
ng ho want knowledg in the *Italian* and *Latine*
iſe ongues. And now being tranſlated, I humbly
th offer

offer and conſecrate it to my holy mother t
Church of *England*, who may rejoyce to ſ
her Religion ſpreading her ſelf privily in t
heart of *Italy*; and to ſee the Popes Nephe
become her Son. And next of all unto y
(Right Honourable) to whom I am bound
ſo many bonds of duty, and to whom this ſto
doth ſo fitly appertain. You (my Honourab
good Lord) may here ſee a noble Gentlem
of your own rank, in deſcent, birth, educatio
advancements like your ſelf, to be like you a
ſo in the love and liking of the ſame holy R
ligion. And you, good Madam, may here co
ceive and judge by your ſelf, how much mo
happy this Noble Marqueſs had been, if h
Lady Madam *Victoria* had been like your ſe
I mean, if ſhe had followed and accompani
her Lord in that his moſt holy and happy co
verſion. And you all (Right Honourable)
this Noble Marqueſs, as in a cryſtal-glaſs, m
behold your ſelves, of whom I hope you w
give me leave to ſpeak (that which to the gre
glory of God you ſpare not to ſpeak of yo
ſelves) that you were once darkneſs, but no
are light in the Lord: Bleſſed be that God t
father of light, whoſe glorious light hath ſh
ned in your hearts. Behold (Right Honourabl
you are not alone; behold an *Italian*; behold
noble Marqueſs hath broken the ice; and tro

d

n the path before you. In him you may ſee at God's Religion is as well in *Italy* as in *ngland*: I mean, that though the face of *Italy* the ſeat of *Antichriſt*, yet in the heart ereof is a remnant of the Lord of Hoſts.

You may ſee this Noble Marqueſs in this ory now after his death, whom in his lifetime many Noble Princes deſired to ſee. His bo- y lies in the bowels of the earth, but his ſoul ves in Heaven in the boſom of Jeſus Chriſt, nd his Religion in your hearts, and his name all live for every in this ſtory. Accept it herefore (Right Honourable) & if for my ſake ou wil vouchſafe to read it once over, I dare y, that afterwards for your own ſake you wil ead it over and over again, which if you do, ou ſhall find it will ſtir up your pure minds, nd inflame your hearts with a yet more ear- eſt zeal to the truth, and will be an affectual eans to encreaſe your faith, your fear of od, your humility, patience, conſtancy, and ll other vertues of Regeneration. And for y part, I freely and truly profeſs, I have bin ft raviſht with admiration of this noble ex- mple, to ſee an *Italian* ſo excellent a Chri- ian, one ſo near the Pope, ſo near to Jeſus hriſt; and ſuch bleſſed fruit to bloſſom in the opes own garden, and to ſee a Nobleman of *taly*, forſake that for Chriſt, for which I fear

many

many amongſt us would forſake Chriſt him-
ſelf; and ſurely (I confeſs truth) the ſerio
conſideration of this ſo late, ſo true, ſo ſtran
an Example, hath been a ſpur to my ſlowne
and whetted my dull ſpirits, and made me
eſteem more highly of Religion than I did b
fore. I know it is an accuſation of my ſelf, a
a diſcloſing of my own ſhame to confeſs th
much, but it is a glory to God, an honour to Re-
ligion, a credit to the Truth, & a praiſe to th
noble Marqueſs, & therefore I will not hide
And why ſhould I ſhame to confeſs it, whe
that famous and renowned man of God, hol
Calvin freely confeſſeth (as in the ſequel
this ſtory you ſhall hear) that this Noblema
Example did greatly confirm him in his Rel
gion, and did revive, ſtrengthen his faith, an
cheer up all the holy Graces of God in him
And ſurely (moſt worthy Lord, and honorab
Ladies) this cannot but confirm and comfo
you in your holy courſes, and as it were put
new life unto the Graces of God in you, whe
you ſee, what? not the common people, but e
ven ſuch as were like your ſelves, have ſuffre
for Religion? and when you ſee, that not onl
the poor and baſer ſort of men, but even th
mighty and honourable (as your ſelves are
do think themſelves honoured by embracin
Religion. Pardon my plainneſs, and too muc

bold-

ldneſs with your Honors, and vouchſafe to
cept it as proceeding from one who much
ndreth your Salvations, and rejoyceth with
any thouſands more, to behold the mighty
gracious work of God in you. Go forward
oble Lord, in the Name of the Lord of hoſt,
ll to honor that honourable place you hold,
ll to defeat the vain expectation of Gods e-
mies; and to ſatisfie the godly hopes & de-
es of holy men: ſtill to diſcountenance Pope-
& all prophaneſs: ſtill by your perſonal dili-
nce in frequenting holy exerciſes, to bring
that backward City: by your godly diſ-
pline in your Family, to reform or to con-
mn the diſſolunteneſs & diſorder of the moſt
eat Families in this Country: ſtill to miniſter
ſtice without delay, to cut up contentions, &
ve the Lawyers labour: ſtill to relieve the
therleſs and the Widow, and help the poor
ainſt their oppreſſors: and which is all in all,
ll to ſubplant Superſtition, Popery, Igno-
nce and wilfull blindneſs: and to plant and
ſperſe true Religion in that City, and theſe
orthern Countries. But all theſe means ſtill
ewing your ſelf an holy & zealous *Phinehas*
nder the great *Phinehas* our moſt worthy
veraign, to execute Gods judgment, and to
ke vengeance on the *Zimri* & *Cozbi* of our
ation: namely, on Popery and Prophaneneſs,

the

the two great ſins which have pull'd d
God's plagues on our Land, and the due
zealous puniſhment whereof, will be
means to remove them.

But I wrong your Honours to trouble
with theſe my too many and too ragged li
and I wrong this Noble Gentleman, to clo
his golden ſtory with this my rude and ho
ſpun Engliſh-ſtile; and I wrong you al
keep you ſo long from being acquainted w
this Noble Marqueſs, ſo like your ſelves
whoſe meeting and acquaintance I am
there will be ſo much rejoycing, and mu
congratulation at the mighty and graci
work of God in you all. The ſame God
merciful Father I humbly beſeech, and
will, to accompliſh his good work in you
he did in that Noble Marqueſs: and as
hath already made you ſo many bleſſed, b
ed in your ſelves, bleſſed one in another, ble
in your converſions, bleſſed above many
your many and religious Children: ſo at laſ
may make you moſt of all bleſſed in your e
that ſo after this life you may attain the e
nal glory of a better world, whither thi
ble Marqueſs is gone before you.

Your Honours in all Chriſtian dut

W. C.

TO THE
Chriſtian & Courteous
READERS.

GOOD Reader, conceive I pray thee, that this tranſlation being made divers years ago, and communicated to my private friends, I thought to have ſuppreſſed it from ſpreading further; but being preſſed by importunity, and urged with unavoidable reaſons, I have now yielded to let it paſs in public; the rather conſidering, that at this day almoſt every hour yields a new book, yet many ages afford ſcarce one example like to this. I have divided it into Chapters for thy better eaſe in reading and remembring: and ſeeing I find

in

in other Authours often mention of th
Noble Marquess, and his heroical fac
I have therefore not tied my self pr
cisely to the words of the Latin stor
but keeping the sense and scope, ha
sometime inlarged my self as the circu
stance seemed to require, or as I h
warrant and direction from other s
ries. Read it with an holy and humb
heart, and prayer to God, and accou
me thy Debter, if thou think not t
labour well bestowed. And when th
findest a blessing, and reapest spiritu
comfort hereby, then vouchsafe to r
member me in thy Prayers;

Thy Brother in Christ,

W. C.

Of the Lineage, Birth, and Infancy of *GALEACIUS CARACCIOLUS*, the Noble Marqueſs of *Vico.*

CHAPTER I.

My purpoſe is to commit to writing, the Life of Galeacius Caracciolus: *as being a rare example of a moſt ſtrange & ſeldom ſeen conſtancy, in the defence of godlineſs & true Chriſtian Religion.*

HE was born at *Naples*, a renowned City in *Italy*, in the month of *January*, in the year of Chriſt 1517. [*The very year when* Luther *began to preach the Goſpel.*] His Fathers name was *Calantonius*, who was deſcended of the Ancient and Noble Houſe of the *Caracciolies* in the County of *Capua*. This *Calantonius*, even in his youth, was not only well reſpected, but

highly esteemed, and a familiar friend of the Noble Prince of *Orange*, who after the taking and sacking of *Rome*, was placed in the room of the Duke of *Burbon*: yea his faithfulness and industry was so well approved to the Prince (as oftentimes afore, so especially) at the siege of *Naples*, what time it was assaulted by *Lotrechius*, as that afterward, when the Emperour *Charles* the fifth of that name (who then was at *Rome* to receive the Imperial Crown, and other Ornaments of the Empire) did appoint the said Prince with certain forces to go and besiege the City of *Florence*, he thought it needful to take the said *Calantonius* with him, for his wise and grave Counsel. From whence, when the service was ended, he being sent to *Ca* himself, he did so wisely demean himself in all his affairs, and did so sufficiently satisfie the Emperour in all things, that he made good in every point, that worthy testimony which the Prince had given of him, whereupon he, being at that time most honourably entertained of the Emperour himself, was by him not only advanced to the state and title of a Marquess, but also equally joyned in commission with the Viceroy of *Naples* (for his wisdom and experience in all kind of affairs) to be assistant nnto him, and

with him in ſwaying the Scepter of that kingdom. In which office and function he carried himſelf, as he won the good will both ſmall and great, as well of the Nobles, of the Commonalty: yea inſomuch as he is deeply inveſted in the favour of the Emperour *Charles*, and King *Phillip* his Son, ſo he continued in this dignity, till the day of his life, which was in the month *February*, in the year 1562. he being him- more than threeſcore and ten years of

uch a father and no worſe had this *Ga-ius*. As for his Mother, ſhe was deſcen- of the Noble family of the *Caraffi*: and own Brother was afterward Pope, of [*That is Pope* Paul *the fourth.*] Which irm, not to that end, as though this in it was any true praiſe or honour to *Galea-* but that his love to true Religion, his conſtancy in defence thereof (even ſt ſuch mighty ones) may appear the admirable to all that hear it, as it here- id to all that knew him: Of which his to true Religion, we ſhall ſpeak more

leacius being twenty years old, and nly ſon of his mother, who was now ſed; his father *Calantonius* being de-

ſirous to continue his name, to preſerve
houſe and poſterity, and to maintain
eſtate and patrimony, whoſe lands amou
to the ſum of five thouſand pounds a
and upward; did therefore provide hi
Wife, a Virgin of noble birth, called *Vit*
daughter to the Duke of *Nuceria*, one o
principal Peers of *Italy*, with whom he
in name of portion or dowry ſix thou
five hundred pounds. He lived with his
Victoria unto the year 1551. At which
he forſook houſe, family, and country
Religions ſake: and in that time he ha
his wife ſix children, (four ſons and
daughters.) His eldeſt ſon died at *Pano*
in the year 1577, leaving behind him on
and one daughter: the ſon obtaining b
heritance the Marqueſdom of *Vicum*
mongſt divers other things) maried a w
noble birth afore his Grandfather *Gal*
died: by whom, as I hear, he hath
children, to whom this *Galeacius* is
Grandfather.

Now all theſe particulars do I thu
down to this end, that the perſeverance
great a man may appear the better
theſe circumſtances, which is no leſs
moſt glorious victory over ſo many te
tions.

C

CHAP II.

his preferment at Court, and the first occasion of his conversion.

He Marques *Calantonius* seeing so good hope of the continuance of his house and erity, desiring not to preserve only, but to ease and augment the dignity of his house, posed therefore that his son *Galeacius* ld seek further honour and follow the rt. Wherefore making offer of him to Emperour *Charles*, he was most kindly rtained into the Emperors house and ser-, and soon after was made the Emperors tleman-sewer. In which place and office in short time, he both won the favour of Nobility, and the rest of the Court, and to be of special account even with the eror himself: for all mens opinion and ment of him was, that there was not of many to be compared with him, for ency of life, elegancy of manners, judgment, and knowledg of many s. Thus *Galeacius* was in all mens o-ns in the high way to all honour and e-tion; for the Prince whom he served

was moſt mighty & the Monarch of the b
geſt part of the Chriſtian world. But all
was little: for God, the King of Kings,
his ſingular mercy and grace did purpoſe
call him to far greater dignity, and to m
certain and durable riches. And this ſo gr
and rare a work did the Lord bring to p
by ſtrange and ſpecial means. So it was
in thoſe days, a certain *Spaniard* a No
man did ſojourn at *Naples*, who had to na
Johannes Waldeſius; this Gentleman be
come to ſome knowledg of the truth of
Goſpel, and eſpecially of the Doctrine of
ſtification; uſed often to confer with, an
inſtruct divers other Noblemen, his Com
nions and familiars, in points of Religi
confuting the falſe opinions of our own
herent juſtification, and of the merits of g
works, and ſo conſequently detecting the
nity of many Popiſh points, and the fond
of their ſuperſtitions: by which means
ſo prevailed, or rather the Lord by him,
divers of theſe Noble Gentlemen bega
creep out of Popiſh darkneſs, and to perc
ſome light of the truth: Amongſt theſe
there one *Johannes Franciſcus Caſarta*, a
ble Gentleman and kinſman to this our
leacius.

Of this Gentleman firſt of all did *Gale*

ear divers things in conference, which ſeemed to him much contrary to the courſe of the vain world; yea, much to croſs even his age and eſtate, and courſe of life; as namely of the true means of our juſtification, of the excellency and power of Gods Word, of the vanity of the moſt of Popiſh ſuperſtitions, &c. For *Galeacius* eſteemed and uſed this Gentleman as his familiar friend, both being near of his blood, & eſpecially for that he was a Gentleman of very good parts. Now although the ſpeeches of this Gentleman did not at the firſt ſo far prevail with him, as to make him forſake the vanities of this life; notwithſtanding it was not altogether in vain: for that God which had ordained him to be a ſpecial inſtrument of his glory, would not ſuffer ſo good ſeed to periſh, though it ſeemed for a time to be caſt even amongſt thorns: neither will it be beſide the purpoſe to ſet down particularly the means which it pleaſed God to use for the working of this ſtrange converſion: amongſt which this was one.

CHAP. III.

Of the means of his further ſanctification.

AT that time, *Peter Martyr Vermilius*, a *Florentine*, was a publick Preacher and

Reader at *Naples*. This man was a Canon regular (as they call them) aman ſince then of great name for his ſingular knowledg in Chriſtian religion, his godly manners and behaviours, and for his ſweat and copious teaching; for he afterwards caſting away his Monks Cowle, and renouncing the ſuperſtitions of Popery, he ſhon ſo brightly in Gods Church, that he diſperſed and ſtrangely drove away the darkneſs and miſt of Popery. *Galeacius* was once content at *Caſarta* his motion to be drawn to hear *Peter Martyrs* Sermon; yet not ſo much for any deſire he had to learn, as moved and tickled with a curious humour to hear ſo famous a man as then *Martyr* was accounted. At that time *Peter Martyr* was in hand with *Pauls* firſt Epiſtle to the *Corinthians*, and as he was ſhewing the weakneſs and deceitfulneſs of the judgment of mans reaſon in ſpiritual things, as likewiſe the power and efficacy of the word of God in thoſe men in whom the Lord worketh by his Spirit: amongſt other things he uſed this Simile or Compariſon: If a man walking in a large place, ſee afar off men and women dancing together, and hear no ſound of Inſtrument, he will judg them mad, or at leaſt fooliſh; but if he come nearer them, and perceive their order, and hear their Muſick,

and

nd mark their meaſures and their courſes, he
ill then be of another mind, and not only
ke delight in ſeeing them, but feel a deſire
himſelf to bear them company and dance
ith them. Even the ſame (ſaid *Martyr*)
etides many men who when they behold in
thers a ſudden and great change of their
oks, apparel, behaviour, and whole courſe
f life, at the firſt ſight they impute it to me-
ncholy, or ſome other fooliſh humour; but
they look more narrowly into the matter,
nd begin to hear and perceive the harmony
nd ſweet conſent of Gods Spirit, and his
ord in them, (by the joynt power of which
wo, this change was made and wrought,
hich afore they accounted folly) then they
hange their opinion of them, and firſt of all
egin to like them, and that change in them.
nd afterward feel in themſelves a motion and
eſire to imitate them, and to be of the num-
er of ſuch men, who forſaking the World
nd his vanities, do think that they ought to
form their lives by the rule of the Goſpel,
hat ſo they may come to true and ſound holi-
neſs. This compariſon by the grace of Gods
pirit wrought ſo wonderfully with *Galeaci-*
(as himſelf hath often told his friends)
hat from that hour he reſolv'd with himſelf,
ore carefully to reſtrain his affections from

following

following the world and his pleasures, as b
fore they did, and to set his mind about see
ing out the truth of Religion, and the way
true happiness.

[*See how the first step of a mans convers*
from Popery is true and sound mortification
carnal lusts, and a change of life, See also h
the first means to bring a man out of error
the truth, is study of holy Scriptures.]

To this purpose, he began to read the Scri
tures every day being perswaded, that tru
of Religion, and soundness of wisdom, w
to be drawn out of that fountain, and th
the high way to heaven was thence to
sought. And further, all his acquaintance a
familiarity did he turn into such company,
out of whose life and conferences he w
perswaded he might reap the fruit of god
ness and pure Religion. And thus far
this short time had the Lord wrought wi
him by that Sermon: as first, to consid
whether he were right or no; secondly
take up a continual exercise of readi
Scripture; thirdly, to change his former co
pany, and make choice of better. And th
was done in the year 1541. and in the fo
and twentieth year of his age.

CHA

CHAP. IV.

Of the ſtrange cenſures the World gave of his converſion, and how the better ſort rejoyced at it.

BUT when this ſudden alteration of this Noble and young *Galeacius* was ſeen nd perceived in *Naples*, it can be ſcarce ſet own how greatly it amazed his companions; which as yet cleaved to the world and to the ffections of the fleſh: many of them able to ender no cauſe of it, could not tell what to ay of it: ſome judged it but a malancholick aſſion: others though it plain folly, and earing he would become ſimple and doting, nd that his wit began by ſome means to be mpaired. Thus every one gave his verdict nd cenſure of him, but all wondred, and oubted what it would turn to. But the bet-er ſort of men, and ſuch as feared God, and ad their mind inlightned with ſome know-dg of Religion, as they wondred no leſs o ſee ſo great a change in ſo great a man, ſo kewiſe they were ſurprized with exceeding oy to ſee it: for they were perſwaded, that God had ſome great and extraordinary work

in

in it? that a young Gallant, a Noble man ſuch wealth and honour as he was, living ſuch delight and pleaſures, in ſo genera corruption of life, both in Court and Cou trey, but eſpecially his age, nobility, wealt and honour being joyned with the want deliciouſneſs of the Courtly life: I ſay, th ſuch a man ſhould be indued with the ſpi of holineſs, and ſo far affected with Repe tance, as that he ſhould contemn all thoſe reſpect of Heaven; they eſteemed of it (as was indeed) a rare matter, and ſeldom ſe in the world: and therefore they greatly re joyced at it, and praiſed the Lord on his be half. Amongſt thoſe men that thus rejoy ced at his converſion, was one *Marcus Ant nius Flaminius*, a Scholar of great name, a an excellent Poet, as his Paraphraſe on th *Pſalms*, and other very good Poems do ſuff ciently teſtify. *Galeacius* about this time re ceived a Letter from this *Flaminius*; where he did congratulate, & rejoyce with him, ſo the grace and gift of God, which was beſtow ed on him in his converſion. This Letter thought good to inſert into the body of th ſtory, (as being worthy of no leſs) to the en that it might be a witneſs, in times to com of the good opinion which ſuch men ha conceived of him, who knew the foundatio

Mar: Ant: Flaminius, a great Scholar in Italy, writ
to Galeacius, and congratulateth with him, for his holy

true justification, though they were yet
ssessed with other errors, as about the Sa-
aments, and of the Mass, &c. which alas, as
t they were not able to discern of, as after
the greater grace of God this *Galeacius*
d. The Copy of the Letter is this,

CHAP. V.

Marcus Antonius Flaminius, *a great Scholar in* Italy, *writeth to* Galeacius, *and congratulateth with him, for his holy and happy change.*

To the Right Honourable, *Galeacius Carracciolus.*

RIght Noble Lord, when I consider seriously these words of *Paul*; *Brethren, you e your calling, that not many noble, not ma- wise, according to the flesh, not many mighty e called: but God hath chosen the foolish ings of this world to confound the wise, and ak things to confound the mighty, and base ings in the world, and things not accounted and things that are not, to bring to nought ings that are.* When I say, I consider

of

of theſe words ſo often, I admire at that rare bleſſing of God, which he hath vouchſafed to you a Noble and mighty man: namely, that he ſhould grace you with that true and incomparable Nobility, which is attained by true faith in Chriſt Jeſus, and a holy life. As much greater as this bleſſing is, ſo much the more holy and ſincere ought your life to be, and ſo much the more upright are you to walk with your God; leſt that your thorns (that is, riches, pleaſures, and honour,) ſhould choke the ſeed of the Goſpel, which is ſown in you.

For this I am ſure of, that God hath begun ſome great work in you, which he will finiſh to the glory of his own name, and will bring to paſs, that as heretofore you had care ſo to live a Noble man amongſt Noble men, that you might obſerve the decorum and maintain the dignity of Nobility: ſo hereafter that you may imploy your whole ſelf in this, that you may defend and uphold the honour and dignity of the children of God, whoſe duty it is to aim at the perfection of their father with all endeavours; and in their life upon the earth to reſemble that holy and heavenly life, which they ſhall lead in the world to come. Call to mind continually (my good Lord) in all your words and deeds, that

we

are graced with this honour to be made
e ſons of God by Jeſus Chriſt: for that me-
ation will by the help of the holy Ghoſt,
ork this care in us, that we never commit
y thing unworthy of that holy name of
hriſt, by which we are called. And yet alas,
ch is our eſtate, as that if we do endeavour
pleaſe Chriſt, we are ſure to diſpleaſe men,
d muſt be content to contemn the vain glory
the world, that we may enjoy heavenly and
ernal glory with God; *for it is impoſſible*
s Chriſt ſaith) *for him to believe in God*
hich ſeeks the honour and praiſe of men. I mean
the men of this world, which as the Kingly
rophet ſaith, *are lighter and vainer than va-*
ty it ſelf. And therefore their judgment
little worth, and leſs to be eſteemed:
ut rather the judgment of God, who
eth not all our actions only, but even our
oſt hidden thoughts and purpoſes. Which
ing ſo, were it not folly and madneſs to diſ-
leaſe ſuch a God, to pleaſe ſo fond a world?
were a ſhameful thing, if a Wife ſhould in-
eavour to pleaſe other men, rather than her
usband. How much more then unworthy is
, if our ſouls ſhould rather aim to pleaſe
e vain world, than their moſt holy Spouſe
hriſt Jeſus? If the only Son of God was
ontent not only to be reviled, yea and ſcour-

ged

ged, but even to die upon the Croſs as a c
fed malefactor, and all for us: why ſho
not we much more bear patiently the tau
and mocks, yea even the ſlanders of G
enemies? Let us therefore arm our ſelves
it were with a holy pride, and (in a ſort) ſc
and laugh at their mocks; and putting up
us mercy and pity as the feeling members
Chriſt, let us bewail ſo great blindneſs
them, and let us intreat the Lord for the
to pull them out of that palpable darkn
into his true and marvellous light, leſt Sat
bind them to himſelf in his everlaſting pre
tiſhip; and ſo being his bond-ſlaves, and hir
ſworn ſervants of his black guard, do ſe
them out to perſecute Jeſus Chriſt in h
members. Which when they have done a
they can, and all that the Devil their Maſt
can teach them, though the Devil himſe
ſhould burſt with malice, and they for ang
grind their teeth; yet ſhall it all tend to th
magnifying of Gods glory, which they labo
to obſcure, and to the furtherance of their ſa
vation, whom they ſo diſdained: yea, to the i
creaſe of their glory in a better world, who
in this world they thought worthy of nothi
but all diſgrace: and ſurely (my moſt honor
ble Lord) he that is poſſeſſed with the ce
tainty of this faith, will without doubt mak

ope

pen War with the corrupt affections of his
wn nature, and with all the world, yea even
vith theDevil himſelf;and will not doubt but
n time even to overcome them all.Therefore
et us humble our ſelves to ourGod & Father
verlaſting, that he would increaſe that faith
n us, and bring forth in us thoſe moſt bleſſed
nd ſweet fruits of faith in our hearts & lives,
vhich he uſeth to work in them whom he
ath elected;that ſo our faith may appear not
ſained,but a true faith ; not a dead,but a li-
ing faith ; not a humane but a divine work in
s ; that ſo it may be to us an infallible pledg
f our ſalvation to come. Let us labour to
new our ſelves the legitimate and undoubted
hildren of God in ſeeking above all things,
hat his moſt holy Name may be ſanctified in
ur ſelves and others ; and in imitating his
dmirable love and gentleneſs, which makes
is Sun to ſhine on good and bad. Let us
orſhip his heavenly Majeſty in ſpirit and
uth ; and let us yield up the temple of our
earts to Chriſt Jeſus, as an acceptable ſacri-
ce unto him ; yea, let us ſhew our ſelves
embers of the heavenly High Prieſt Chriſt
eſus, in ſacrificing to God our bodies, and in
ucifying the fleſh with the affection,& luſts
ereof ; that ſin being dead,God may create
us a ſpiritual life,whereby Chriſt Jeſus may

live in us. Let us dye to ſin, and dye to ou
ſelves, and to the world, that we may liv
bleſſedly to God and Chriſt Jeſus; yea let u
acknowledg and ſhew by our lives, that w
were once dead, but now are raiſed to th
life of grace, by the power of Chriſt Jeſu
Let our converſation be heavenly, thoug
we live on the earth: let us begin that li
here, which we hope to lead in heaven: l
the Image of God ſhine bright in us: let
diſgrace and wear out the old Image of
and Satan, and labour to renew the Image
Chriſt Jeſus, that all that ſee us may acknow
ledg Gods Image in us. Which holy Ima
of grace, as it is beautiful and glorious in
Gods Saints, ſo in you (my good Lord)
ſhall be ſo much more glorious, in as mu
as you go before others in Birth, Nobilit
Honour, and high Place. O what a pleaſa
ſight is it to all true Chriſtian men, yea to t
Angels; yea how acceptable to the Lord hi
ſelf, to behold a man of your place and eſt
ſo far to forget the world and deny hi
ſelf; ſo deeply to conſider the frailty of
own nature, and the vanity of all tempo
things, as to ſay with Chriſt, *I am a worm*
no man; and to cry out with *David, turn*
face to me, and have mercy upon me, for I
deſolate and poor: O happy and true rich m
wh

hich hath attained to this ſpiritual and hea-
enly poverty, and can give a farewell to
mſelf and the world, and all things that he
th for Chriſts ſake; and can freely renounce
d forſake carnal reaſon humane learning,
mpany, and counſel of friends, wealth,
onours, Lordſhips, pleaſures of all ſorts,
light of the Court, high places, and prefer-
ents, dignity, and offices; yea, favour of
inces; yea, his own ſelf! How welcome
all he be to Chriſt, which can deny all thoſe
r Chriſt ſake? Such a one may go for a
ol in the world, but he ſhall be of the Al-
ighties counſel; ſuch a man knoweth that
licity conſiſts not in any thing that this
orld can afford, and therefore in the midſt
all his wealth and abundance, he crieth out
God as though he had nothing, even out
the feeling of his heart, *Give us this day*
r daily Bread. Such a man preferreth the
buke of Chriſt, before the honour of the
orld and the afflictions of Chriſts Religion,
fore the pleaſures of the world: and be-
uſe he deſpiſed all things in reſpect of Chriſt
d his righteouſneſs, and is poſſeſſed and
ounded with Gods ſpirit, therefore he
gs with true joy of heart with the kingly
ophet; *The Lord is my Shepheard, therefore*
an want nothing, neither will I fear hun-

ger or any outward thing; he feeds me in gre
paſture, and leads me forth beſide the water
comfort. This man diſtruſts himſelf and
the creatures in the world, that he may tr
and cleave only unto God; neither aimes
at any pleaſure, any wiſdom, any honou
any riches, any credit or eſtimation, but ſu
as comes from God himſelf; and therefo
profeſſeth with the ſame Prophet: *I ha*
none in heaven but thee alone, and none in
earth do I deſire but thee, my fleſh conſume
with longing after thee, and thou Lord art
heritage and portion for ever. He that ſpa
thus was a wealthy and mighty King, y
ſuffered he not the eyes of his mind to
blinded or dazled with the glittering glory
riches, pleaſures, or honour, or ought e
that a Kingdom could give; for he knew w
that they all came of God, and were held
der God, and muſt all be uſed to his glo
and that he that gave them hath far bet
things to give his children. And therefo
that King and Prophet makes his heave
proclamation before all his people; *Bl*
art thou, O Lord God our Father, for ever
ever: thine O Lord is greatneſs, and power,
glory, and victory: all that is in heaven
earth is thine, thine is the Kingdom, Lord,
thou excelleſt as head over all: riches and
n

ur come of thee, and thou art Lord of all: in y hands is power, and ſtrength, and honour, and gnity, and Kingdoms are in thy diſpoſition: erefore we give thee thanks O God, and we ſtol thy great and glorious Name. But who am and what is my people, that we ſhould promiſe ch things to thee? For we are ſtrangers before ee, and ſojourners as all our fathers were; our ys are like a ſhadow upon the earth, and here no abiding.

See how *David* cannot content himſelf in aſing himſelf, and extolling the Lord; and how many words his affections utter themves. This was *Davids* meditation, and let is be yout Looking-glaſs; in this Looking-aſs look once a day, and pray daily, that God ould ſtill open your eyes to behold your n vileneſs, and his incomprehenſible power d love to you, that with King *David* you y humble your ſelf under the mighty hand his Majeſty, and acknowledg all power d glory to belong to God alone, that ſo you y be made partakers of thoſe heavenly ces which God beſtowed, not on the ud and lofty, but on the humble and meek. member that ordinance of the eternal God, t ſaith; *Let not the wiſe man glory in his dome, nor the ſtrong man in his ſtrength, nor rich man in his riches, but let him that glo-*

*rieth glory in this, in that he underſtandeth
knoweth me, that I am the Lord which do m
cy and juſtice on earth; for theſe things ple
me, ſaith the Lord.* Therefore (my good Lo
if you liſt to boaſt, boaſt not as the world do
that you are rich, or that you are of No
birth, or that you are in favour with
Emperor and other Princes, or that you
heir apparent of a rich Marqueſdom, or t
you have married ſo Noble a Woman; lea
this kind of boaſting to them, who have th
minds glewed to the World, and therefo
have no better things to boaſt on; whoſe p
tion being here in this life, they can look
nothing in Heaven. But rather rejoyce y
are entred into the kingdom of grace; glo
in this, that the King of Kings hath had me
on you, and hath drawn you out of the mi
darkneſs of errors, hath given you to feel
endleſs love and mercy in Chriſt, hath ma
you of the child of wrath, his own ſon;
a ſervant to ſin and the Devil, an heir
Heaven; and of a bondſlave to Hell, a Fr
Deniſon of the Heavenly Jeruſalem; a
glory in this, that even Chriſt Jeſus himſ
is given you, and made your own, and w
him all things elſe. So that as *Paul* ſaith,
*are yours, whether the world, or life, or dea
things preſent or things to come, all are yo*

and by Chriſt, who is the only felicity of r ſouls: and therefore whoſoever have m, have with him all things elſe. This is the ue glory and the ſound boaſting of Chriſtia- y; for hereby is Gods mercy extolled, d mans pride trodden under foot, by which man truſting too much to himſelf, rebelleth ainſt God. This glorious boaſting makes us mble even in our higheſt honours, modeſt d meek in proſperity, patient and quiet in verſity; in troubles ſtrong and couragious, ntle towards all men, joyfull in hope, fer- nt in prayer, full of the love of God, but npty of all love of our ſelves, or ought in e world; yea, it makes us Chriſts true Beadſ- n, and his ſworn ſervants, and makes us ld up our ſelves wholly to imitate and low Chriſt, and to eſteem all things elſe frail and vain, *yea dung and droſs that we y win him.*

Right Honourable and my good Lord, you that I am ſo willingly employed in this vice of writing to your Honour, and in nferring with you of heavenly matters, that ave forgot my ſelf, or rather your Honour, being ſo tedious, which in the beginning I rpoſed not. I am privy to my ſelf and of own ignorance, and guilty of mine own ffic'enty, as being fitter to be a Schollar

than a Teacher; and to hear and learn r
ſelf, rather than to teach others; and ther
fore I crave pardon of your Honour. Fa
well, The moſt reverend Embaſſador de
reth in his heart he had occaſion to teſtify
deed, that true good will which in his ſoul
bears you: In the mean time he ſalutes yo
and ſo doth the illuſtrious Princeſs of *Piſca*
her Highneſs, and all other the Honourab
Perſonages which are with me; all which r
joyce for this good work of God in you, a
in all kindneſs do kiſs your hands; and th
do all earneſtly intreat the Lord for you, th
he that hath begun ſo great a work in yo
would accompliſh the ſame to the end; a
the richer you are in temporal Goods,
Lands, and Lordſhips, that he would ma
you ſo much the more poor in ſpirit; that
your ſpiritual poverty, may do that whi
your wordly riches and honour cannot
namely, bring you at laſt to the eternal a
never-fading riches of the world to co
Amen. Farewell. From *Viturbium.*

Your Honours moſt humbly addicted, a
moſt loving Brother in Chriſt,

M. Antonius Flaminiu

CHA

Of the many temptations the Devill used to pull him back, as by his father, his wife, and by noble men his acquaintance. p. 2

CHAP. VI.

the many temptations the Devil uſed pull him back, as by his Father, his Wife, and by Noblemen of his acquaintance.

Y this and other holy means *Galeacius* was confirmed in the Doctrine of the th, and went forward conſtantly in the rſe of Gods calling, and the way of dlineſs. But the more couragiouſly he t on, the more fiercely the Devil raged inſt him by his temptations, endeavour- thereby to hinder him in that happy rſe; yea and if it were poſſible to drive back again; which courſe he commonly es againſt thoſe, who have propounded to mſelves to tame the Rebellion of the fleſh, to relinquiſh the vanities of the world. firſt of all, this zealous courſe of his in igion procured him an infinite number of cks, and made him ſubject to moſt vile ders; yea made him incur the hatred of reat number, but eſpecially did he herein leaſe and vex his Father, as one that not only of a contrary Religion, but

but one who only intended the Honou
his Houſe, and the advancing of his Poſte
to all the honour that might be, which in
ſpect of Religion *Galeacius* cared not fo
all; and therefore he did often ſharply ch
him, and charged him with his Fatherly
thority, to put away thoſe melancho
conceits, (as he termed them.) No do
but this was moſt grievous to him, who
ways was moſt ſubmiſs and obedient to
Father.

But another grief did more inwar
afflict him, which was in reſpect of his W
Victoria; who though ſhe was always
moſt kind and dutifull Wife, as alſo ve
wiſe, yet ſhe would by no means yield
this motion and change of Religion; beca
ſhe thought and feared it would breed in
my, and a reproach to her ſelf and her hou
and therefore was continually working
him by all means and devices ſhe coul
labouring to move him by tears and co
plaints, and by all kinds of intreaty tha
Wife could uſe to her Husband; and with
ſometimes urging him with ſuch vain a
fond reaſons, as commonly women of th
Religion are furniſhed withall. What a vex
tion this was, and what an impediment to h
converſion, ſuch may judg eaſily who a
cu

mbered with Husbands or Wives of a ntrary Religion. And no little grief and mptation was it to him, beſides all theſe, at the moſt part of the Noblemen in and out *Naples* (being either of his blood, or ndred, or his familiar friends) uſed conti- ally to reſort unto him, to follow their old d ordinary ſports and pleaſures. Alas how rd a thing was it to ſhake off all theſe on a lden, and to take upon him a direct contra- courſe of life to that he had led with them re; which he muſt needs do, if he would on as he had begun? And further, it s no little vexation to his ſoul, to live in e Court, when his Office and Place called n thereunto; for there he might hear of y thing rather than of Religion, and not a rd by any means of Gods Word, where- to ſave his ſoul, but talk enough of mmon and wordly preferments and aſures, and deviſing of means for moſt cruel handling and diſpatching t of the way all ſuch as ſhould depart m the Romiſh Faith. Any Chriſtian art may eaſily conceive how deeply thoſe mptations and hindrances vexed his righ- us ſoul in this his courſe towards God; ſo much as a thouſand to one they had

had turned him back again; and doub
they had done ſo indeed, had not God a
ed him with ſpecial grace.

CHAP. VII.

How he eſcaped the ſnares of the Aria
Anabaptiſts, *and after of the* Wald
ans; *and of his reſolution to leave*
Country, Honours and Livings, to en
the benefit of Gods Religion.

BUt above all theſe, Satan had one aſſa
ſtrongeſt of all, whereby he attemp
to ſeduce him from the true and ſincere Re
gion of God. About that time the Realm
Naples was ſore peſtered with *Arians*, a
Anabaptiſts, who daily broched their herei
amongſt the common people, colouring th
over with glorious ſhews. Theſe fellows pe
ceiving *Galeacius* not fully ſetled as yet
Religion, nor yet ſufficiently grounded in t
Scripture, tryed all means they could to e
tangle him in their errors and blaſphemo
fancies; wherein the mighty work of G
was admirable towards him, for he being
Youth, a Gentleman, but a mean Scholar, a
lit

e ſtudied, and but lately entred into the
ool of Chriſtian Religion, who would
e thought that ever he could have reſiſted
eſcaped the ſnares of thoſe Hereticks,
y of them being great and grounded
olars, and throughly ſtudied in the Scrip-
e? Notwithſtanding, by the ſincere ſim-
ity and plainneſs of Gods truth, and the
iration of the Holy Ghoſt, he not only
cried the fondneſs of their hereſies, but
n untied the knots, and brake their nets
delivered himſelf, and mightily confuted
m; yea ſuch was the working of God,
eing ſometime in their meetings, he was
ngly confirmed in the Doctrine of the
th by ſeeing and hearing them. Thus by
d's mercy he eſcaped, and was conqueror
his fight.

But the Devil had not ſo done with
, for another and more dangerous battel
ſently followed. The *Waldeſians* of whom
ſpake before, were at that time in *Naples*
good number. With them did *Galeacius*
y converſe, their courſes of life and ſtudy
ng not far unlike. Theſe Diſciples of
ldeſius knew as yet no more in Religion
the point of Juſtification, and miſliked
eſchewed ſome abuſes in Popery, and ne-
theleſs ſtill frequented Popiſh Churches,
heard

heard Masses, and were present ordinaril
vile Idolatries. *Galeacius* for a time con
sed with these men, and followed their w
which course doubtless would have spo
him, as did a great sort of them; who a
wards being taken and committed for
Truth, were easily brought to recant t
Religion, because they wanted the chief
the most excellent points, nor were not s
ciently setled; and yet afterwards ag
not daring to forsake their hold in Justif
tion, and therefore coming to it again, w
taken as relapsers and backsliders, and pu
extream torments, and cruel death. In the
danger had *Galeacius* been, but that the g
providence of God otherwise disposed,
better provided for him; for his Office
Place that he bare in the Emperors Co
called him into *Germany*, and so withdr
him from his Companions the *Waldesi*
for the Lord had a greater work to w
in him than the *Waldesians* were able to te
him; for there in *Germany* he learned (t
he never knew afore) that the knowl
of the truth of Justification was not suffici
for salvation; whilest in the mean tim
man wittingly defiled himself with Idola
which the Scripture calls spiritual Wh
dom; and of no man did he reap m
so

d and comfortable inſtruction than of
Martyr, of whom we ſpake afore, whom
hath lately called out of *Italy* and con-
ed him in the truth. This *Martyr* in-
ted *Galeacius* ſoundly in the way of truth,
made it plain, by private conferences as
as publick; for he was then publick Pro-
r of Divinity at *Strasborough* in *Germa-*
Galeacius furniſhed with thoſe inſtructi-
returned to *Naples*, and preſently re-
ing to his companions the *Waldeſians*,
ngſt other points conferred with them
ut the eſchewing of Idolatry, and deli-
d his judgment therein. But they not
ring ſcarce to hear it, preſently forſook
; for they would by no means entertain
Doctrine, which they knew was ſure to
g upon them afflictions, perſecutions,
of Goods and Honours, or elſe would
e them to forſake Country, Houſe, and
d, Wife, and Child, and ſo every way
atned a miſerable eſtate to the Profeſſor
eof. Now this their forſaking of him,
telling him of the danger of this Profeſſi-
was another ſtrong temptation to keep
wrapped in their Idolatry, and to make
content himſelf with their imperfect and
ed Religion. But GOD, who had in
eternal election prediſtinated him, that

he

he ſhould be a ſingular example of conſta
to the edification of many, and the confu
and condemnation of luke-warm profeſ
gave him that excellent reſolution, and
heavenly courage, as he eſcaped at laſt
queror over all thoſe temptations and aſſa
of Satan; and nothing could ſuffice or con
him but the pure Religion, and alſo the
feſſion of it; and therefore ſeeing no h
of reformation in *Naples*, nor any hop
have the *Waldeſians* joyn with him, and ſe
plainly that he could not ſerve God in
Country, he reſolved undoubtedly that
would forſake the Country, and ſeek
Chriſt and his Religion whereſoever he m
find them; and that he would rather for
Father, Wife, Children, Goods and La
Offices and Preferments to win Chriſt,
to enjoy them all and want Chriſt Jeſus.

CHAP. VIII.

*Of the grievous combats betwixt the fleſh
the ſpirit, when he reſolved of his depar*

NOw here by the way it may not be o
ted, what kind of cogitations he

ten ſaid came into his mind, as he was deli-
rating about this great matter. For firſt of
as often as he looked on his father, which
did almoſt every hour, who dearly loved
n, and whom again he reſpected in all du-
and reverence: ſo often doubtleſs he
s ſtricken at the heart with unſpeakable
ef to think of his departure, his mind no
ubt often thinking thus: What, and muſt I
ds forſake my dear and loving father, and
not I elſe have God my Father? O miſe-
le and unhappy father of my body, which
ſt ſtand in compariſon with the Father of
ſoul! And muſt I needs fail in duty to
n, if I perform my duty to God? O mi-
able old man! for what deeper wound can
rce him, than thus to be deprived of the
ſtaff and comfort of his age? Alas,
l I thus leave him in ſuch a Sea of trou-
s; and ſhall I be the only means to ſtrike
his heart the deepeſt wound of grief
yet ever pierced him in all his life? This
departure is ſure to make my ſelf the
oquie of the World: yea, to breed re-
ach and ſhame to the Marqueſs my Fa-
; and to my whole Stock and Kindred.
w is it poſſible that the good old man can
recom or endure ſo great a greif, but rather
muſt needs be ſwallowed up of it; and ſo

with wo and misery end his life; Shall I th
be the cause of death to my father, w
would, if need had been, redeemed my l
with his own death? alas! what a misery is t
like to be either to me, or him, or us both?
must I care less for bringing his gray he
with sorrow unto the grave, than for casti
my own poor Soul with horror into He
And no less inwardly was he grieved in
spect of his noble Wife *Victoria*: for havi
no hope that she would renounce Pope
and go with him, therefore he durst not ma
known unto her the purpose of his departu
but rather resolved for Christ sake to lea
her and all, and to follow Christ. She w
now as he was himself in the prime of You
a Lady of great birth, fair, wise, and mode
but her love and loyalty to her Husband
passed all. How was it possible patiently
leave such a Wife, so that his perple
mind discoursed on this fashion when
lookt on her? And shall I so, yea so sudde
and so unkindly leave and forsake my W
my most deer and loving Wife, the only
of my heart, in this world, my compa
and partner in all my grief and labour:
augmenter of my joy, the lessener of my
And shall I leave her, not for a time (as b
tofore I did, when the Emperors
ca

alled me from her) but for ever, never again
o enjoy her, yea, it may be never to see her?
nd shall I deprive my self of her, and there-
y deprive my self of all others also, and of
ll the conjugal life and married estate? And
hall I so leave her desolate and alone in that
state and age whereof she is? Alas poor
ady, what shall she do? what shall become
f her, and of her poor little ones, when I
m gon? How many dolefull days with-
ut comfort, many waking nights without
eep, shall she pass over? What will she
o but weep and wail, and pine away with
rief? And as he cast these things in his
ind, he thought he even saw his Wife,
ow she took on with her self, sighing, and
obbing, and weeping; yea howling and cry-
g, and running after him with these pitifull
ut-cries: Ah my dear Lord, and sweat Hus-
and whither will you go? and will you leave
e miserable Woman, comfortless and suc-
ourless? What shall become of me, when
ou are gon? What can honours, pomps,
ches, gold, silver, jewels, friends, company,
l delights and pleasures in the earth, what
n they all do to my comfort when I want
ou? And what joy can I have in my chil-
en without you, but rather my grief to be
ubled to look on them? And how can I or

the world be perſwaded that you care
them, and for my ſelf? Is this the love t
thou ſo often boaſted of? Ah! miſera
love which had this iſſue! either never di
thou love me, elſe never had true love
ſtrange an end as this of yours hath. And y
which is worſe than all this, you never ſhe
ed me the cauſe of this your ſtrange
parture: had I known cauſe, it would ne
have grieved me half ſo much: But n
that the cauſe is not known, what will
world judge, but the fault is in me? at le
if they cannot condemn me for it; yet h
reproachfull will it be to me, when ev
baſe Companion dare lay it in my diſh, n
point at me with their fingers when I
by, and ſay, This is that fond Woman, v
married him with whom ſhe could not l
and whom her Husband diſdained to
withall? This is that ſimple fool, who is n
ſolate having a Husband, and a Widow, d
Husband yet being alive. Either ſhall I
counted wicked, which have cauſed the t
leave me, or fooliſh, miſerable, and unha
who choſe ſo fondly, as to take him w
I could not be ſure of when I had him.
word, I ſhall be deprived of thee: yea
poſſibility of having any other, and ſo ha
a Husband, and of a Noble Family, I

re e in all miſery, altogether without a Huſ-
ve t nd. Theſe two cogitations of his Father
ſera d his Wife greatly tormented him, and the
r d re becauſe he laboured to keep cloſe this
love e, which burned and boiled in his heart:
nd y mely, to conceal his departure, leſt by be-
r ſhe known, it might be hindred, which he
ge ould not for a World.
d ne Yet there was a third and ſpecial care
at n t pinced him, and that was for his Chil-
will en, which were ſix in all; goodly and to-
at le rdly children, and worthy of ſo noble Pa-
vet h ts: the more grief was it, in that they
n ev re ſo young, as that they could not yet
ſh, nceive what it was to want a Father; the
en l eſt was ſcarce fifteen, and the youngeſt
n, ce four years old: he loved them with
not l ſt tender and fatherly affection, and was,
to in loved and honoured of them. It is
no is nderful to think, how when his Wife the
ow, dy did give into his armes his youngeſt
all d to play withall (as oftentimes Wives
the to do) how it were poſſible for him and
nha at adoe he had with himſelf to contain
n w m flouds of tears; eſpecially becauſe his
im. s ſeeing them, and his heart taking de-
yea t and pleaſure in them, his mind could
o ha but diſcourſe on this manner: And ſhall I
, I hin theſe few days utterly forſake theſe

ſweet babes, and leave them to the wide and wicked world, as though they had never been my children, nor I their father? Yea happy had I been, if I had either never had them or having them might enjoy them: To be a father of no children, and yet to have children that is a miſery. And you poor Orphans what ſhall become of you when I am gone your hap is heard, even to be fatherleſs, your father yet living; and what can your great birth now help you? for by my departure you ſhall loſe all your living and wealth, and all your dignity whatſoever, which otherwiſe you had been ſure of: nay, my departure ſhall not only deprive you of all this but lay you open to all infamy, reproach, and ſlander, and bring upon you all kind of miſery. And thus, then ſhall the time be curſed that ever they had me to their father. And what can your wofull mother do when ſhe looketh on you, but weep and wring her hands, her grief ſtill increaſing as ſhe looks upon you? Yet thus muſt I leave you all confounded together in heaps of griefs, weeping and wailing one with another, and I in the mean time weeping and wailing for you all. Many other griefs, temptations and hindrances aſſaulted him, though they were not ſo weighty as theſe formerly named, yet

which might have been able to have hindred any mans departure, being in his caſe; as to leave the company of ſo many gallant Noblemen and Gentlemen, his kindred and acquaintance; to loſe ſo honourable an Office, and place he bare in the Emperors Court; to leave for ever his native Soil, the delicate *Italy*; to deprive himſelf and his poſterity of the noble Title and rich living of a Marqueſdom; to undertake a moſt long and tedious journey; to caſt himſelf into exile, poverty, ſhame, and many other miſeries without hope of recovery for ever; to change his former pleaſant life into all hardneſs, and give a farewell to all the delicacies of *Italy*, wherein he was brought up, to leave that goodly Garden of his Father the Marqueſſes, which once ſhould be his own; the goodlieſt Garden almoſt in all *Italy*, or all Chriſtendom, which was furniſhed with plants of all ſorts, and theſe not only of all that grow in *Italy*, but even ſuch as were to be got out of all other Countries: This Garden and Orchard was ſo exquiſite both this way, and in divers other ſorts of Elegancies, that a great number of men of all qualities reſorted daily out of the Countries to ſee it. But this and all other the pleaſures and delicacies of this preſent life could do nothing with him to remove him

from his purpoſe; but he renounced the all, and reſolved to leave them all, to follo Chriſt: ſo ſtrong and admirable was the co ſtancy of this noble Gentleman.

CHAP. IX.

How after all the temptations whic fleſh and blood laid in his way to hi der his departure, he conſulted wit the Lord, and from him receive grace to overcome them all.

BUT it may be asked, Whereupon wa grounded ſo great unmoveableneſs o this purpoſe, or whence came it? If we as the world and common judgment, they wi anſwer, that doubtleſs melancholick humor prevailing in him, ſpoiled the man of hi judgment and natural affections, and impai red common ſenſe and reaſon; and thenc proceeded this obſtinate and deſperate pur poſe, as the world judgeth of it. But if a ma liſt up his eyes higher, and behold the mat ter more ſeriouſly, he might have manifeſtl ſeen that it came to paſs by the mercifu bleſſing and ſtrong Hand of God, wh from all eternity had predeſtinated him, tha

h

ſhould ſtand ſo unmoveable againſt all
mptations, and continue in one tenour ſtea-
y and ſtedfaſt, until he had made void all
e attempts of Satan and removed all the
umbling blocks which his fleſh and blood,
d carnal reaſon could caſt in the way; for
e which purpoſe the Spirit of God enabled
im to reaſon with himſelf on this ſort;
hou Lord art he who drew and deliveredſt
e out of the thick and miſty darkneſs of
norance, and haſt enlightned my mind
ith the light of thy holy Spirit,and with the
eavenly knowledg of thy Truth: Thou
aſt made known to me the way of Salvati-
n, and haſt ranſomed me,to thy ſelf by the
ood of thy Son. Now therefore good Lord
d holy Father, I am wholly thine, and con-
crated to thy glory; and as I am thine, I
ill follow thee and obey thee, and walk in
e way of thy Will whither ſoever thou ſhalt
ll me. Not my Father, nor my Wife, nor
y Children,nor my Honours,nor my Lands,
r my Riches,nor all myDelicacies andPlea-
res ſhall hold or hinder me one hour from
llowing thee. I deny my ſelf, O Lord, and
deny this whole World for thee and thy
ke; O Lord, thou knoweſt me, and the rea-
neſs of my mind to wait upon thee, and
w that my heart is inflamed with the fire

of

of thy love: Yet thou ſeeſt again how m
enemies compaſs me, how many hindra
lie in my way, and how many temptati
and impediments lie upon me, ſo that I
ſcarce able to move or lift up my head u
thee: O Lord, I am now in the depths
thoſe troubles, out of which the holy Prop
David once cried to thee, as I do now;
Lord have mercy on me, and deliver my ſ
And although Satan and my own fleſh
affright me in this my purpoſe, whilſt th
ſet before mine eyes, the croſs, the infa
and the poverty, and ſo many miſeries, wh
I am like in this my new profeſſion to und
go: notwithſtanding, O Lord, I lift up
ſelf in the contemplation and beholding
thy infinite Majeſty, and therein I ſee a
confeſs, that the croſs and affliction is bleſſ
and glorious, which makes me like, and co
formable to Chriſt my head; and that inf
my to be honourable, which ſets me in t
way to true honour; and that poverty to
deſired, which depriving a man of ſo
temporal goods, will reward him with
heavenly inheritance, than which, there
nothing more precious, I mean, O Lord, wi
thine own Self, and thy Glory: O everlaſti
God, and that by thy only Son Jeſus Chriſt
that ſo enjoying thy glorious Preſence, ma

for ever with thee in that heavenly So-
ty: O bleſſed and happy theſe miſeries
t pull me out of the worlds vanities, and
of ſin, that I may be made heir of an
rlaſting Glory. Welcome therefore the
oſs of Chriſt, I will take it up, O Lord,
will follow thee.

With theſe and ſuch like holy meditations,
other holy means, he overcame at laſt the
empts of Satan, all his own natural and
nal affections; yea, and the world it ſelf,
verified that in himſelf which *Paul* affir-
th of Gods true Elect, that *they that are*
riſts, have crucified the fleſh with the affect-
and luſts: that is, have crucified their
uls for Chriſt, who crucified himſelf for
m. O Satan, Gods Enemy and his Chil-
ns, how vain were all thy attempts, and
w light all thy aſſaults? in vain doeſt thou
upon thoſe for whom Chriſt vouchſafed
dye, and ſuffer on the Croſs: upon which
oſs he ſo brake thy head and thy power,
ſo trampled over thee, that now thou
lt not be able to touch the leaſt hair of the
ad of any of thoſe for whom he died. And
for *Galeacius*, he had builded his houſe on
Rock, and founded it ſo ſure; that no
nd, no rain, nay no floods of griefs, nor
mpeſts of troubles, nor whirl-wind of
tempta-

temptations could once remove him: and he continued resolute as a Christian Soul and Conqueror; fully minded to leave Countrey at the next opetunity he could take: his mind I cannot tell whether more raviſhed with joy one way, or more perplexed with grief another way: but betwixt joy and grief he ſtill continued his purpoſe, until at laſt his ſpiritual joy overcoming natural and carnal grief, he fully concluded that in deſpight of the Devil and all impediments in the World, he will ſurely go.

CHAP. VII.

How he performed his heroical reſolution, leaving all for Chriſt, and goes to Geneva.

WHereupon, making known his mind but to a few, and thoſe his moſt familiar Friends, and of whom he hoped well for Religion; he wrought upon them ſo far, as that they promiſed and vowed they would accompany him in his voluntary and Chriſtian baniſhment, that ſo they might enjoy the true liberty and peace co

ſcience in the true Church of God. But
w deep and unſearchable the judgments
God are, the event afterward ſhewed: for
ers of them (though not all) who for a
ne ſeemed to be indued and lead with a
oſt earneſt zeal of Gods glory in this acti-
; when they came to the borders of *Italy*,
d conſidered what they forſook, and to
hat they now took temſelves: firſt began
look back again to *Italy*; afterwards went
ck again indeed, and ſo turned again to the
mit of their pleaſures.

But this ingratitude to the Lord for ſo great
favour offered them, the Lord purſued with
juſt revenge: for purpoſing to ſerve God in
eir pleaſures, and in the midſt of Popery,
ey were after taken by the *Spaniſh* Inquiſi-
on; and ſo publickly recanting and abjuring
hriſtian Religion, they were afterward ſub-
ct to all miſery and infamy, neither truſted
or loved of the one ſide nor the other. This
arfull diſſertion and backſliding of theirs,
oubtleſs was moſt grievous to *Galeacius*:
nd verily the Devil hoped hereby yet once
gain to have diverted him from his inten-
ed courſe, in making him be forſaken of
hoſe, by whoſe Company and Society he ho-
ed to have been greatly comforted in this
iſcomfortable Voyage. But notwithſtan-

ding

ding all this, *Galeacius* continued resolu
his purpose, and at last finding opportun
attempted his departure, and made fit so
yet made no shew of any such matter;
rather coloured and concealed his intent,
the authority of his father might any
hinder his so godly purpose: and so gathe
together four thousand marks of his mot
goods which she had left him; On the
and twentieth of *March*, 1551, in the
of his age the four and thirtieth, he depa
from *Naples* in manner as he was wont
do afore, making it known that he purpo
to go into *Germany* to the Emperor;
at that time held his Court at *Auspu*
and thither indeed he went accordinly,
stayed serving in his place and Office,
the six and twentieth of *May* in the s
year: Upon which day leaving the Co
and the Emperors Service, and his Hon
rable Office which there he bare; and tak
his last and everlasting farewell at the Co
and all worldly delights, (and yet dep
ing in ordinary sort as before, and in purp
to go into the *Low-Countries*, as so
thought) he took his journey straight
ward *Geneva*, and thither came by Gods g
hand the eighth of *June*, and there rested
weary, and reposed his much more we

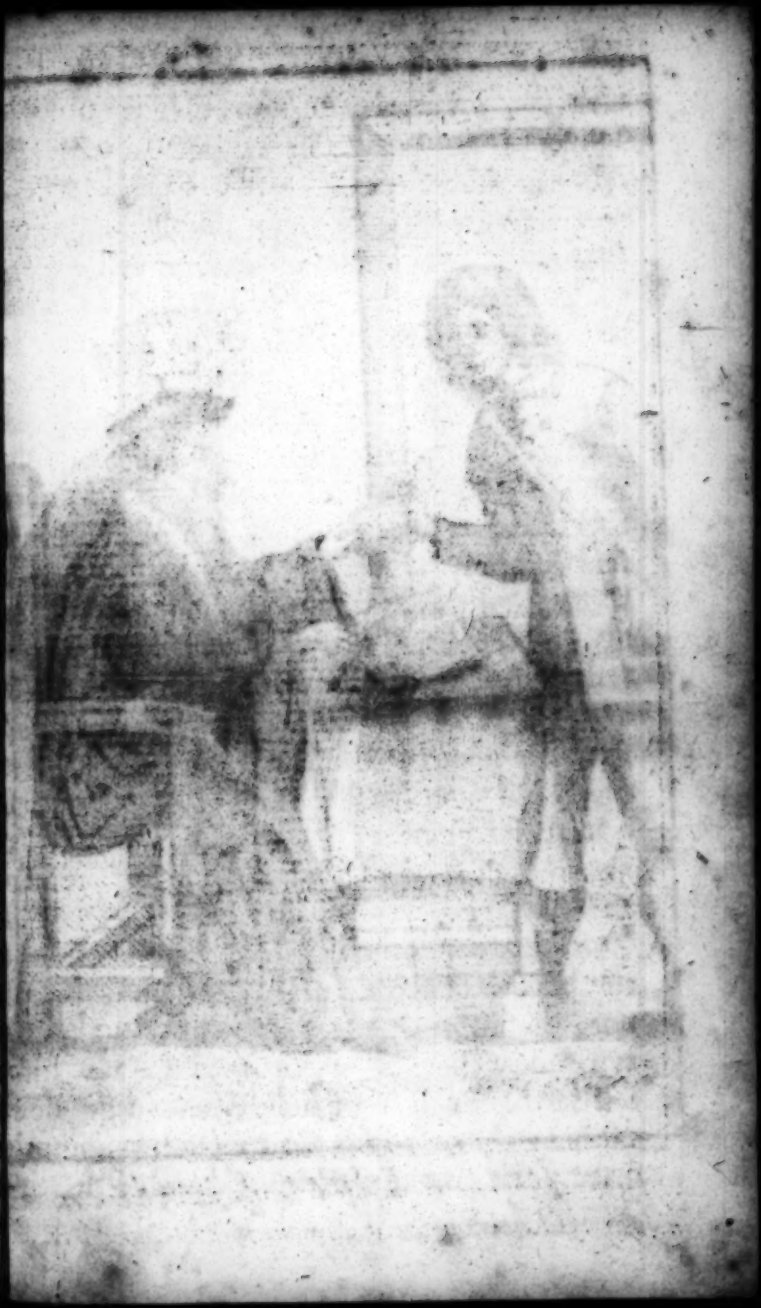
conſcience, with a full joyful heart: yea h the greateſt joy that ever came to him ll his life, but only at the time of his con- ſion.

CHAP. XI.

his arival at Geneva, *and his entertainment there: and eſpecially his acquaintance and friendſhip with* Calvin.

N the City of *Geneva* (though there was a Church of *Italians*, who likewiſe were me thither for the Goſpel) yet he found t one whom he knew, ſave one *Lactantius ngonius*, a Noble man of *Siena* in *Italy*; this ntleman had been one of his familiar ac- aintance when they were at home, and now s Preacher of Gods Word to the Church d Congregation of the *Italians*, who were en at *Geneva*. Now when he ſaw that the ercy of God had granted him to arrive at s quiet and happy Haven, where he might th liberty of conſcience ſerve God, free m the corruptions of the world; and the ominable Superſtitions and Idolatry of An- tichriſt;

tichriſt; preſently he joyned himſelf to t
inſtruction of Maſter *John Calvin*, the ch
Miniſter and Preacher of that Church. *C*
vin being a man of deep inſight and exq
ſite judgment, perceiving him to be a m
of good knowledg and experience, of a m
derate and quiet ſpirit, of an innocent a
upright Life, and indued with true and ſince
godlineſs; did therefore moſt kindly a
lovingly entertain him into his fellowſhi
for the good man of God in his Wiſd
foreſaw that ſuch a man as this, would doub
leſs become a ſpecial inſtrument of Go
glory, and means of the confirmation of m
ny (but eſpecially of *Italians*) in the know
ledg and love of Religion: This holy lo
and Chriſtian friendſhip thus began, was
ſtrongly grounded betwixt this Noble Ma
queſs and renowned *Calvin*, that it contin
ed till the year 1564, which was the l
year of *Calvins* pilgrimage on the earth, a
the entrance into his heavenly reſt. T
Church and people of *Geneva* can teſtifie
their truth & conſtant friendſhip: but it nee
not; for there is extant at this day a ſpeci
teſtimony thereof, even from *Calvin* him
ſelf in this Preface of his; wherein he ded
cates to *Galeacius*, his Commentary upon th
firſt Epiſtle to the *Corinths*; which I thoug
goo



Calvine ſends an Epiſtle to Galeacius congra-
tulating his holy and happy converſion. P

good here to set down word by word, that thereby it may appear how greatly *Calvin* esteemed of him.

CHAP. XII.

Calvins *Epistle to* Galeacius, *congratulating his holy and happy conversion.*

To the Noble Gentleman, and as well Honorable for his excellent vertues, as for his high descent and lineage, Galeacius Caracciolus, *the only son and heir apparent to the Marquess of* Vicum: John Calvin *sendeth greeting in our Lord.*

I Wish that when I first put out this Commentary, I had either not known at all, or at least more throughly known that man, whose Name I am now constrained to blot out of this my Epistle: Yet I fear not at all, lest he should either upbraid me with inconstancy, or complain of injury offered him, in taking that from him which afore bestowed on him; because it was his own

ſeeking, both to eſtrange himſelf from me, and from all ſociety with our Church, wherefore he may thank himſelf, and take the blame on his own neck; for, for my own part I am unwillingly drawn thus far to change my accuſtomed manner, as to race out any mans Name out of my writing. And I bewaile that the man hath thrown himſelf down from that ſeat of fame wherein I have placed him; namely, in the foreſront of my Book; where my deſire was he ſhould have ſtood, thereby to have been made famous to the World, But the fault is not in me, for as then I held him worthy, ſo ſince then he hath made himſelf unworthy; and therefore let him be as he is, and lie for me buried in oblivion; and ſo for the good-will I once bear to him, I ſpare to ſpeak any more of him. And as for you (Right Honourable Sir) I might ſeek excuſe why I put you now in his room, but that I am ſo ſufficiently perſwaded of your great good will and true love to me, the truth whereof can be teſtified by ſo many witneſſes in our Church. And that I make one wiſh more from my heart, that I had known you as well ten years ago, for then I ſhould have had no cauſe to have altered the Dedication of my Book, as now I do

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And as for the publick eſtate of the Church, it is well that it ſhall not only loſe nothing by forgetting that man, whoſe Name I now blot out, but by yours coming into his ſtead, ſhall receive a far greater gain, and a ſufficient recompence. For though I know you deſire not the publick applauſe of the world, but reſt contented in the teſtimony of Gods ſpirit in your conſcience: (neither is it my purpoſe to publiſh your praiſes to the world) notwithſtanding, I think it my duty to make known to the Reader ſome things concerning you, and whereof my ſelf and this Church and City are daily eye-witneſſes; and yet not ſo much for your praiſe, as for the benefit and inſtruction of the Readers. And this is it that I would all men ſhould know and make uſe of; that a Gentleman, a Lord, ſo well and highly born, flouriſhing in wealth and honour, bleſſed with a noble, and vertuous, and loving Wife, and many goodly children, living in all peace and quietneſs at home and abroad, wanting nothing that nature could deſire, and every way bleſſed of God for all things of this life, ſhould willingly and of his own accord leave all thoſe, and forſake his Country, a rich, and fruitful, and pleaſant ſoil; ſo goodly a patrimony and inheritance, ſo ſtately a houſe,

ſeated ſo commodiouſly and ſo pleaſantl
to caſt off all domeſtical delight and jo
which he might have had in ſo good a Fa
ther, Wife, Children, Kindred, affinity an
acquaintance, all that for this only, tha
he might come and ſerve Chriſt Jeſus in th
hard and unpleaſant warrfare of Chriſtianity
and ſhould deprive himſelf of ſo man
alluring delights of Nature, and to conte
himſelf with that ſlender meaſure of a
things, which the diſtreſſed ſtate of o
Church is able to afford; and from all t
ſuperfluities of a Courtly and Lordly lif
here amongſt us to betake himſelf to an ea
rare and frugal kind of life, even as thou
he were no better than one of us; and y
though I ſo recite all this to others, ſo I
it not paſs without uſe to my ſelf. For i
do ſet out your vertues in this my Epiſtle,
on the top of a Tower for all men to
them, that ſo they may conform the
ſelves to the imitation of them, it ſho
be ſhame for my ſelf not to be much nea
and inwardly touched with a love of the
who am continually an eye-witneſs
them, and daily behold them, not in
Epiſtle, but in the clear glaſs of your
life; and therefore, becauſe that I find
experience, how much your example

vails in me for the ſtrengthening of my faith, and the increaſe of godlineſs in me; (yea, and all other holy men who dwell in the City, do acknowledg as well as I, that this your example hath been greatly to their edification in all grace:) I thought it therefore a neceſſary duty to impart this rare example of yours to the world, that ſo the profit and benefit of us might enlarge it ſelf, and ſpread out of this City into all the Churches of God; for otherwiſe it were a needleſs labour to make known to the furtheſt parts of Chriſtendom, the vertues of ſuch a man, whoſe nature and diſpoſition is ſo out of love with pride, and ſo far removed from all oſtentation. Now if it ſhall pleaſe God that many others (who dwelling far off, have not hitherto heard of you) ſhall by the ſtrangeneſs of this your example addreſs themſelves to the imitation of it, and leave their pleaſant neſts, whereto the world hath ſetled them ſo faſt, ſhall think my ſelf bountifully rewarded for theſe my pains; for out of queſtion it would be common and uſual amongſt Chriſtians, not only to leave Livings, and Lordſhips, and Caſtles, and Towns, and Offices, and promotions, when the caſe ſo ſtands, that a man may not enjoy both

Christ and them; but even willingly and chearfully to despise and shake off whatsoever under the Sun (though it be never so dear and precious, so pleasant and comfortable) in respect and comparison of Christ. But such is the slowness and sluggishness of the most of us, that we do but coldly and formally profess the Gospel; but not one of a hundred, if he have but some little Land, or piece of a Lordship, that will forsake and despise it for the Gospels sake; yea not one of many, but very hardly is drawn to renounce even the least gain or pleasure, to follow Christ without it; so far are they from denying themselves, and laying down their lives for the defence of it. I wish these men would look at you, and observe what it is you have forsaken for love of Christ, and especially I wish that all men who have taken upon them already the profession of Religion, would labour to resemble you in the denial of themselves, (which indeed is the chief of all heavenly vertues;) for you can very sufficiently testify with me, as I can with you how little joy we take in these mens companies, whose lives make it manifest, that though they have left their Countreys, yet they have brought hither with them the

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ſame affections, diſpoſitions which they had at home; which if they had alſo renounced, as well as they did their Countries, then had they indeed been true deniers of themſelves, and been partakers with you of that true praiſe, wherein alas, you have but few co-partners. But becauſe I had rather the Reader ſhould gather the truth and ſtrangeneſs of this our example, than I ſhould go about in words to expreſs it; I will therefore ſpare further ſpeech, and turn my ſelf to God in prayer, deſiring of his mercy, that as he hath indued you hitherto with an Heroical courage and ſpiritual boldneſs, ſo he would furniſh you with an invincible conſtancy to endure to the end: for I am not ignorant how ſtrangely the Lord hath exercised you heretofore, and what dangerous pikes you have paſſed ere you came to this; by which former experience your ſpiritual wiſdom is able to conclude, that a hard and toilſome warfare doth ſtill remain and wait for you; and what need there is to have the hand of God from Heaven raught out to aſſiſt us, you have ſo ſufficiently learned in your former conflicts, as I am ſure you will joyn with me in Prayer, for the gift of perſeverance to us both: and for my part I will not ceaſe to beſeech Jeſus Chriſt

our King and God, (to whom all power was given of his Father, and in whom are kept all the treasures of spiritual blessings) that he would still preserve you safe in soul and body, and arm you against all temptations to come, and that still he would proceed to triumph in you over the Devil and all his vile and wicked faction, to the magnifying of his own glory, and the inlarging of his Kingdom in your self, and others of his children. 9 *Cal. Febr.* 1556 at *Geneva.*

Your Honours most assured in the Lord

JOHN CALVIN

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CHAP. XII.

News of his departure to Geneva *came to* Naples *and the Emperors Court; and how the old Marqueſs his Father and other his friends were affected with the News.*

AND thus (to return again to our ſtory) *Galeacius* ſetled himſelf down at *Geneva*, as at a joyful reſting place. But when the news of ſo ſudden and ſtrange a departure, and ſo wilful an exile, came to *Naples*, and were made known in the Emperors Court, it would ſcarce be believed or thought, how ſtrangely it affected and moved all that heard it. All men wondered at it, and the moſt could not be perſwaded it was ſo; but when it was certainly known, and out of doubt, it was ſtrange to ſee how every man gave his verdict of the matter; ſome one way, ſome another, as the courſe of men in ſuch caſes is; but above all, it ſo aſhed and aſtoniſhed his own friends and family, that nothing was heard or ſeen amongſt them but crys and lamentations, moſt

moſt bitter tears, and pittiful complaint
And ſurely to have beholden the ſtate of th
Family, how miſerable it ſeemed at that tim
to be diſtreſſed, a man would have thoug
it even a lively pattern and picture of all w
and miſery. But none was more inward
pinched than the Marqueſs his Father, who
age and experience being great, ſeemed t
aſſure him of nothing to follow hereupon b
infamy and reproach, yea the utter undoin
and ſubverſion of his whole eſtate and fam
ly; notwithſtanding, paſſing over that fit
ſorrow as ſoon and as eaſily as he could, t
wretched and careful old man began to b
think himſelf by what means he might pr
vent ſo miſerable a ruine and fall, whic
ſeemed to hang over him and his. One thi
amongſt other came into his mind, whic
alſo has once cauſed many grievous tempt
tions to *Galeacius*, and had much trouble
his mind afore his departure. It was this.

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CHAP. XIV.

The first means used by his Father, the old Marquess to recall him home again; he sent a Kinsman of his, whom he knew his son dearly loved, to perswade him to return, but he could not prevail.

Galeacius had a Couſen germain, whom always he eſteemed and loved as his other; this Gentleman ſo tenderly loved *Galeacius*, did the Marqueſs ſend to *Ge-* to his ſon, with Commiſſion and Let- full of authority, full of proteſtations, of pitiful complaints, full of cryings, intreatings that he would come home in, and thereby chear up his old Father, make happy again his unhappy Wife, a comfort to his diſtreſſed Children, a oycing to his Kinsfolks, and to the whole y of *Naples*, and ſave his whole houſe poſterity from that extreme ruine, which erwiſe it would be ſure to fall into. is this Gentleman was diſpatched away

and

and hasted to *Geneva*, with great hope, f
their antient and faithful love to have pr
vailed with *Galeacius*; whereby the way w
are to remember, that *Galeacius* did alway
so love him, that the Gentleman was n
so sorrowful for his departure, but *Ga*
leacius was much more sorrowful that h
could not win him to have gon wit
him in his holy Pilgrimage for Religio
sake; but he so much feared to have bee
hindred himself, that he durst not de
with this Gentleman his deareſt Cosen,
nor with his Wife, to perswade them
have gon with him. The Gentleman comi
to *Geneva*, enquired after *Galeacius*: At th
time *Galeacius* dwelt in an ordinary a
mean house, which he had taken to h
own use, having no more attendance b
only two servants. The Gentleman at l
found him out, and presented himself in
his sight? It had been a pittiful spectac
to have seen the meeting of those two Ge
tlemen; their first meeting and imbracin
were nothing at all but sighs and so
and tears, and in utterable signs of grie
such unspeakable sorrow did their natu
affections breed in them, that for divers
hours they could not speak a word one
another; but at last the Gentleman, burni
his

n desire to enjoy again his deareſt *Galeacius*, burſt forth into ſpeaches, and mixing ears and ſobs with every word, delivered his Letters till he could come to more liberty of ſpeach; and at laſt having obtained of his affections leave to ſpeak, he added to his Letters, exhortations, ſtrong perſwaſions, earneſt intreaties, and withall plenty of tears, that he would have reſpect to the overthrow of his Houſe, the grief of his old father, the deſparate eſtate of his Wife and children, the continual complaints made by all his friends and kinsfolks; all which notwithſtanding were not ſo paſt cure, but that yet they might be remedied by his return again This was the ſubſtance of his meſſage. *Galeacius* taking not long time to adviſe himſelf in this, which the world would think ſo weighty a caſe, addreſſed him immediately this anſwer in brief: That he perceived very well all to be true that he ſaid; but as for his departure, it was not done raſhly, nor upon any fond conceit, but upon mature deliberation; that the Lord was the author of the action, that Gods grace was the cauſe moving him, and the means whereby he brought it to paſs; which grace of God, he ſaid, had opened his eyes, and enlightned his mind with the

the knowledg of the truth, and made him ſee and diſcern the coſenages, and ſuperſtitions, and Idolatry of Popery; which is an impious and ſacrilegious diſtribution of videth the glory of God (which is incommunicable) and imparteth the ſame with fained and filthy Idols: he likewiſe told him, that he well foreſaw all the infamies and miſeries which would enſue upon the his converſion; and all danger and damage which thereby his Houſe and Children were likely to incur. But he ſaid that ſeeing one of thoſe muſt needs be chooſen, either to ſtay at home with a conſcience burdened with a heavy heap of errors and ſuperſtitions, piled together by the ſleight of Satans art, and every moment to ſin againſt the Majeſty of God ſo many thouſand ways; or elſe to leave his houſe, his goods his Family, his Country, yea, the World and all the glory of it, and thereby purchaſe liberty of conſcience to ſerve the Lord according to his Word; that therefore he reſolved, of the two evils to chuſe the leſſer and of the goods to chuſe the greater; and rather to ſhut his eyes at all theſe, than the ſight of them ſhould hinder him from yeilding to the call and voice of his Saviour Chriſt; who ſaith, *That a man is not worthy*

worthy to be his diſciple, who leaveth not father and mother, and children, and brethren, and ſiſters; yea, and his own life in compariſon of him. And this he ſaid was the cauſe, why he did forſake Parents, and Wife, and Children, and all his Friends, and had renounced all his wealth and dignities, becauſe he could not enjoy both Chriſt and them. And as for them all, he was ſorry that either they would not come to him, or that he might not more ſafely live with them thereby to comfort them. But as for himſelf, he ſaid he had riches, and honour, and plenty enough; yea, all ſufficient happineſs, as long as (with theſe two Servants and his little Cottage) he might live in the true Church of God, and might purely ſerve him, and might enjoy Gods Word and Sacraments, not being mixed and defiled with the ſuperſtitious devices of mans brain; and as long as he might live in the company of godly men, and have time and liberty to meditate by himſelf, and confer with them of the great bleſſings which in his converſion his good God had vouchſafed to him; that ſo he might with true contentation and perfect peace of conſcience, aim and aſpire at that immortal glory which Chriſt hath prepared for all his children:

children: yea he concluded, that his wan was abundance, his poverty pleasant, an his mean estate honourable in his eyes, a long as he endured them for these condi tions.

This his answer was as hardly entertain ed of his Kinsman, as it was unlooked fo afore it came; but seeing he could not re ply with any reason, nor answer him wit any shew of argument; and perceived hard, or rather impossible to remove th man one jot from his resolution: for th he had grounded it, not on any reason will of man, but upon the holy Word God, and his powerful and unresistable ca ling; therefore with a sorrowful heart h held his tongue, bitterly complaining wit in himself of his so hard hap, and uncom fortable success; and so resolved to retu home again, heartily wishing that he h never taken that journey in hand; and at last he went indeed and took his leave his beloved *Galeacius*, but not witho plenty of tears on both sides, with ma a woful cry and pittiful farewell. And marvel, for besides nearness of bloo their likeness in manners and daily co versation together had linked them in sure bond of friendship; but there want

in one of them the ſureſt link in that chain, that is, Religion, and ſo it could not hold: and therefore the world pulling the other of them from the World, ſo theſe two friends left each other, being in fear never to ſee one the other again.

CHAP. XV.

of his Coſens return to Naples *without ſucceſs, and how* Galeacius *was proclaimed Traitor for his departure.*

AND thus at laſt he came home to *Naples* with heavy chear. Whoſe approach being heard of, their was running on all ſides to hear good news: but when he had delivered his meſſage; alas! how all their ſorrow was redoubled upon them; and how his father, wife, children, and all his friends were overwhelmed with grief: and the rather, becauſe as at the ſame time an Edict was publiſhed, wherein *Galeacius* was proclaimed guilty of high Treaſon; and therefore all his goods coming to him by his mother, were confiſcate, and

himſelf, and all his poſterity utterly cut off, and excluded from all right of ſucceſſion in his fathers Marqueſdom; which thing (above all other) grievouſly affected the old Marqueſs, and grieved the good old man at the very heart; the advancing and honouring of his poſterity being the only thing he aimed at all his life. Whereupon he bethought himſelf as old as he was, to make a journey to *Ceſar* the Emperor, and thereby if it were poſſible to prevent this miſchief: purpoſing to make but this ſuit to his Majeſty, That his ſons departure for the *Roman* Church might not prejudice nor hinder the ſucceſſion and honour of his Children and poſterity but that he himſelf might only bear the puniſhment of his own fault.

CHA

CHAP. XVI.

Of the second means used to recall him: his father sent for him to come and meet him at Verona; *but all he could do by himself or others whom he set on prevailed nothing at all.*

AND whilst he was resolving of this purpose, he bethought him of another remedy and means, whereby he hoped to remove his sons mind from his purpose, and withdraw him from the company of those Hereticks of *Geneva*, as he and the world accounted of them. Therefore in hast he dispatched away a Messenger with Letters to his Son, commanding him by the authority of a father to meet him at a certain day appointed at the City of *Verona* in the dominion of the *Venetians*; at which Town he promised to stay for him, as he went toward *Germany* to the Emperor: and for his sons more security, he procured a safe conduct from the Duke and Seignory of *Venice*; that his son might go and come

without danger of life, or liberty. *Galeacius* receiving the letters, and being resolved by his own conscience, and them to whom he imparted the matter, that he might not any way with good conscience disobey so reasonable a request and lawfull a commandment of his father, answered that he would go; although he feared that by his meeting, and talk of his father and him, his fathers mind would but be more vehemently exasperate against him: for he firmly resolved afore he went, that all the threatnings, entreaties, counsels, and temptations that his father could devise, should not stir him one inch from that course of Religion, whereby he had begun to serve the Lord. With this purpose he departed *Geneva*, *Aprilis* 19. 1553. furnished with heavenly fortitude, assisted with the prayers of the Church, and armed with constancy, and with the sword of Gods word; whereby he hoped to sustain and beat back all the darts of temptation whereby he knew he should be assaulted. Coming to *Verona*, there he found the Marquess his father, who received and used him kindly, though he could not but manifest in his countenance the inward anger and grief of his heart. After a few salu-

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tations, the father began with all his cunning to deal with him about his return home again, laying open to the full that perpetual infamy, which was ſure to fall on his houſe and poſterity, unleſs that *Galeacius* did prevent ſo great a miſchief: which (ſaith he) thou eaſily mayeſt do, and of right thou oughteſt to do, and I know thou wilt do, if there be in thee but one ſpark of natural affection to father, wife, or children. *Galeacius* the ſon with ſuch reverence as was due to his father, anſwered with all ſubmiſſion, that his body and eſtate is his farhers, but his conſcience is the Lords: and tells him he can by no means return home, but he ſhould make ſhipwrack of a good conſcience: he proves it to him by good reaſons, and ſuch as his father could not reſiſt,, and therefore humbly intreats his father, that ſeeing his deſire is only to obey the Lord, and ſave his ſoul: that therefore he would not urge him to reſpect more the good eſtate of his children, than the glory of God, and his own ſouls health. The Marqueſs perceived he laboured in vain to remove his ſon from his reſolution, which he judged to be nothing but a perverſe ſtubbornneſs againſt the Catholick Religion, as he thought: and

therefore with grief of mind ceaſed that ſuit and imparted to him the cauſe of his journey to the Emperor; ſtrictly enjoyning him that he ſhould not return to *Geneva*, but abide in *Italy* till he had obtain'd his ſuit at the Emperors hand, and was returned out of *Germany*; which thing *Galeacius* promiſed and performed; for he abode in *Italy* untill *Auguſt*; at which time he had notice that his father had prevailed in his ſuit before the Emperor. During which time, one *Hieronimus Fracaſtorius*, a notable Philoſopher, Phyſician, and Poet, (being procured and ſet on by the Marquerſs) dealt with *Galeacius* with all his might and eloquence, to perſwade him to yield to his father; adding withall, that that new Sect (as he term'd it) was falſe and deceitfull, and not worthy to be believed. *Galeacius* heard all he could ſay, and anſwered ſtim point by point: and finally, by the pure ſimplicity of the word of God, he ſatisfied him (though he was both wiſe and learned) that he willingly held his tongue; and at last friendly intreated him, that he would not be angry for that his importunity and boldneſs with him.

CHAP.

CHAP. XVII.

Of his return to Geneva: *where he founded and ſetled a form of diſcipline in the* Italian *Church.*

THus *Galeacius* hearing of his fathers ſucceſs, returned with a joyful heart ward *Geneva*; for that he ſaw his father elivered from the fear of that infamy, hich the confiſcation of his goods, and rfeiture of his lands, might have brought pon his family: and therefore he hoped would be the leſs moved againſt him. hereupon ſetling himſelf down again *Geneva*, and deviſing how to ſpend his me in doing good, he began to conſider rioufly of ſetling the diſcipline in the urch of the *Italians* which was then at *neva*, (for thither had a great number of *alians* tranſported themſelves and their milies for Religions ſake, flying the ty-ny of the unholy Inquiſition) and about at time it fell out fitly, that *Calvine* going baſſador from *Geneva* to *Baſil* in caſes

of Religion and other matters; entreated *Galeacius* to bear him company: whereunto he willingly condescended. At *Basil* he found an *Italian* called *Celsas*, whose right name was *Maximilian*, and was descended of the noble house of the Earls of *Mortinengo* in *Italy*: this man had got a great name in *Italy* among the Papists for his eloqvence and speech, and lately by the mercy of God was escaped out of the mire of Popish superstitions. *Galeacius* right glad of him, perswaded him to break off the purpose that he had for *England*, and go to *Geneva* with him, where he might live in the fellowship of a great number of his Countreymen, *Italians*, and enjoy the benefit of the company, conference and familiarity of many worthy men, but especially the most sweet acquaintance of that great *Calvine*: and all those with the liberty of a good conscience. The good Gentleman yeilded, and so they coming to *Geneva* by their industry with good means (together with the help and direction of *Calvine* in all things) that form of discipline was established in the *Italian* Church, which at this day standeth and flourisheth in the same Church and remaineth recorded in a book for the purpose: and *Maximilian* the Earl, of whom we spake afore, was the first Pastor elect of th

that Church, and undertook the charge, purely to expound the word of God, and to administer the Sacraments that Christ left behind him and to watch over that flock and people: certain Elders were joyned as assistant to him, to whom was committed the care of the Church, to look to the purity of Doctrine and life in all estates; the principal of the Elders was *Galeacius* himself, unto whom the honour is due of bringing to pass so worthy an enterprise, and the rather for that by his authority, diligence, and watchfull care, he preserved the same in good and sure estate all his life-time; and after him it hath continued, being derived to others, to the great good and profit of many souls. And thus he passed this year 1554. with joy and comfort.

CHAP.

CHAP. XVIII.

The third contemplation to draw him away: liberty of conscience offered him by his Uncle Pope Paul *the fourth: which after many temptations of flesh and blood to the contrary, at the last by the assistance of Gods grace he refused.*

NExt succeeded in order the year 1555. wherein Satan assaulted him with new stratagems and devices: for that year his Uncle, which was *Paulus Quartus*, his mothers brother, attained the seat of the Papacy at *Rome*, whereby the Marquess his father conceived good hope by this means, either to draw his son home again, or at least to procure him liberty of conscience, and leave to live in some City of *Italy*, where he might enjoy the society of his wife and children, and they of him: Whereupon having occasion of business to travel that way, he sent letters to his son to *Geneva*, commanding him to meet him at *Mantua*

ua in *Italy*; and for his easier dispatch he ent him provision of money for the jour-ey, *Galeacius* obeying again his fathers ill, took his journey from *Geneva*, and ame to *Mantua* the fifteenth of *June*, where e was entertained by his father with more hen ordinary kindness, and in more lo-ing manner then heretofore was accusto-ed. And at last he opened his mind un-o him, the substance and effect whereof as, that he had obtained of his Uncle, ho now was Pope, a dispensation for him; hereby liberty was granted him, to live n any City within the Jurisdiction of the *Venetians*, wheresoever he would, without ny molestation to be offered him about his Religion or Conscience. His father tells him hat if he do this, this will be a greater so-ace to his old age, than his departure and bsense hath been grief unto him: besides ll this, the good old man most earnestly ntreated him (though he was the father, nd spake to the son) that he would grati-y him in this his request: and added many eseechings, who in any lawfull thing ight by his authority have commanded im: and every word that he spake was so easoned, as coming from the affection of father; and at last with many strong rea-

sons

ſons perſwaded him not to reject this ſo extraordinary a favour offered him by the Pope in ſo ſpecial and rare clemency, whereby he might without hurt of his conſcience, live more commodiouſly than ever afore, and be reſtored to his former honour, and place, and eſtate; and recover the former love and eſtimation of all his friends, yea and of many ſtrangers, who hearing of this his obedience to his father, would love him for it; unto which obedience to me (ſaith the father to his ſon) thou art bound both by the bond of nature, and by the law and word of God, which thou ſo much talkeſt of and urgeſt to me: therefore, ſaith he, if there be in thee either ſpark of natural affection, or any Religion and conſcience of thy duty, thou wilt yeild unto me in this, eſpecially ſeeing thou mayeſt do it without hurt or endangering of thy Conſcience and Religion. This talk and requeſt of the Marqueſs diverſly affected *Galeacius*: for the thing he requeſted and the reaſons he urged ſeemeed to be ſuch as he could with no good reaſon contradict them; and yet he durſt not preſently entertain the motion; beſides that the preſence, authority and reverend regard of his father, the vehemency and affection of his mind, and eſpe-

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cially the natural bond and obligation, wherein the ſon ſtands tied to the father in things lawfull and indifferent (eſpecially when by that obedience no violence is offered to a good conſcience) all theſe did greatly move him. Alſo natural and carnal reaſon for their parts aſſault him no leſs violently with ſuch kind of arguments, as for the moſt part prevail with all men. For his father offered him yearly revenues, competent and fit for his eſtate, the ſolace of his children, and ſociety of his wife: which two things he deſired above all other things in the world, So that to this motion and requeſt of his father the Marqueſs, *Galeacius* knew not well what to anſwer on a ſudden; but ſtood for a time muſing and doubting what to ſay; and the rather, for that he then wanted his ſpecial friend, faithfull *Calvine*, with whom he might conſult in ſo weighty a cauſe: It ſeemed to him impious and ungodly, not to yeild to his father in ſo lawfull and reaſonable a requeſt, and he ſaw no way how he might deny it, but muſt needs incurr and undergo his fathers extream diſpleaſure: and yet how he might yeild to it with ſafety of conſcience he much doubted; for he feared that more danger to his profeſſion

and

and Religion, and consequently more hur
to his soul might hereupon ensue then h
could perceive: so that he stood altogethe
unresolved in his own reason what to do
therefore in this extremity he denied him
self, and renounced his own wit, and
humble and fervent prayer betook himse
in this difficulty to the blessing and direct
on of his God and Saviour, the author an
true fountain of Wisdom and constancy
humbly craving of the Lord to assist hi
with his holy Spirit, that in this extremit
he might advice and resolve of the best an
safest course, for Gods glory and his ow
sound comfort. (O how truly sung th
sweet singer of *Israel* King *David*, when h
said, *How happy and blessed are they that fea
God, for God will teach them the way the
should walk*!) *Galeacius* found it most tru
in his own experience; for upon this h
submission and prayer, the Lord from hea
ven resolved him in this sort, That seein
the Pope did (Antichrist-like) directly op
pose himself to Christ, and his Religio
and Church; that therefore he might b
no means sue for, or accept any favour
his hand, not be by any means beholdi
to him at all. Because what shew of servic
soever was done to him by the enemy
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Christ, seemed to be taken from Christ himself. Further, Gods spirit perswaded him carried too great a shew of Apostacy, of backsliding, to forsake the company of godly professors, and the fellowship of Christs Church; and to live amongst Idolaters in the middest of all abominations. The same spirit of God set before his eyes that scandal and offence which this fact of his would breed in the minds of the faithfull, which would think that he had taken his farewell of Religion, and would now take hands, and renew his acquaintance with his old friend the world: that he had lightly esteemed the spiritual blessings and heavenly jewels of graces, which God distributed daily in his Church; and would now betake himself again to the old affections of his flesh. The same spirit resolved him, that thus to forsake the ordinary means, and deprive himself of the true use of the Word and Sacraments, and to live in a place where was nothing but Idolatry, was to tempt God in the highest degree. God likewise opened his eyes, that he perceived the sleights of Satan by this his fathers drift: namely, to entangle him again in the net of worldly cares, to wrap his mind in the snares of *Italian* pleasures;

and

and ſo dazle his eyes with the honours, and pleaſures, and ſenſual delights, which once he had been brought up in, that his Religion might decay by little and little, and that all godlineſs might by the heat of theſe new pleaſures, fall and melt away, like as wax before the fire: and laſtly, the Lord upon his prayer granted him the wiſdom of his holy ſpirit, to anſwer all his fathers objections, and confute all his arguments. And amongſt many other, he earneſtly entreated his father, that he would not do that unto him, which afterward he would repent that ever he had done: namely, that he would not be a means to make him a prey to the Papiſts; which had confirmed for a Law, and ratified it by many examples, that promiſe, faith, nor oath, is to be kept with any man whom they call Hereticks. Whereupon, ſaid he, It is better for me, and more joy to you, to live as I do with the poor eſtate, then with hope of better to endanger my life, and ſo our whole poſterity. By theſe, and ſuch like perſwaſions it pleaſed God ſo to work upon the Marqueſs, that he was overcome in this ſuit, where he ſuppoſed to have prevailed; and therefore he yeilded againſt his will: and with a ſorrowfull heart he returned to *N*

ples. And as he went, he certified the Pope of the obſtinacy of his Son, and ſo the father and the uncle bewailed together their ill ſucceſs.

CHAP. XIX.

Of his acquaintance with Franciſcus Portus, *and the religious Dutcheſs of* Ferrara, *in his return home to* Geneva.

BUT in the mean time *Galeacius* after he had accompanied his father ſomewhat on the way, returned with a full glad heart, and came to the City of *Ferrara*: where he was joyfully received of *Franciſcus Portus* a noble and renowned man for learning, and who afterwards taught publickly at *Geneva* many years, and read the Greek lecture with great profit to the audience, and praiſe to himſelf. This *Portus* brought *Galeacius* into acquaintance with the noble Dutcheſs of *Ferrara*, who entertained him honourably, and after much conference had with him of the alteration of his Religion, of the ſucceſs of his long voyages and tedious journeys, of the Church of *Geneva*, of

Calvin, and of many chief points of Christian Religion; ſhe diſmiſſed him, and left him to his journey; but not without all courteſies that ſhe could afford him: and namely for one, to relieve the length and tediouſneſs of the way, ſhe lent him her own Chariot: and thus *Galeacius* was conveyed in the Chariot of ſo great a Princeſs as far as to the Town of *Francolium*: from whence having a pleaſant Tide down to the River of *Po*, or *Padus*, he came by water into *Venice*: where taking ſhip and croſſing the ſea, he went thorow *Switzerland* to *Geneva*, and thither came the fourteenth of *October* in the ſame year; the whole congregation, and eſpecially his chief friends, rejoycing with joy unſpeakable for the ſafety of his return. And thus this cruel tempeſt being overblown, and now quieted, and Satan ſeeing he prevailed not by any of thoſe forcible aſſaults, yet thought to try him with one more, and therefore came upon him afreſh, like as a ſecond fit of an Ague, ſtronger then the firſt: and by this Satan feared not but to give him the overthrow, and to bring him home again into *Italy*: and thus it was.

CHA

CHAP. XX.

The fourth assault, that Satan used to him back again, was by his wife, who by her letters won him to come and meet her in Italy, *which he yeilded unto, and gave her a meeting.*

HIs wife *Victoria* burned in long love and hearty affection toward her husband *Galeacius*, so that it cannot be uttered how vehemently she desired his company, whereupon she never ceased writing to him, and intreating him to return again to her and his children. But when she saw her womanly arguments and vain scribbling did no good, at last she in an earnest manner desired him to meet her in some City within the Territory of the *Venetians*, not far from the Kingdom of *Naples*. To this motion *Galeacius* yeilded: and thus the husband and wife promised to meet, but the ends that they aimed at were divers: she hoped by her flattery and fair speaches, her tears, and lamentations, to win her husband

home again; on the other ſide he was much more buſie in deviſing how he might perſwade her to deliver her ſelf out of the filth of Popery, and come and dwell with him. With theſe reſolutions they both going forward, ſhe came to *Vico*, to her father in law the Marqueſs; he came from *Geneva* to *Læſina*, a City in *Dalmathia*. This *Læſina* is diſtant from *Vicum* an hundred *Italian* miles by water; and ſtandeth juſt over againſt *Vicum*: and the ſea called the *Venetian* Gulf lyeth betwixt them. *Galeacius* here abode, and exſpected his wife: but at that time ſhe came not as ſhe had promiſed, and he expected. Yet he could never learn the cauſe of her ſtaying at that time, nor what it was that moved her ſo to disappoint him; yet though ſhe came not her ſelf, ſhe ſent two of her eldeſt ſons to the father; whoſe ſight was moſt welcome, and their company moſt comfortable to *Galeacius*: but on the other ſide it grieved him the more; becauſe the ſight and company of his wife was abſent, eſpecially for whom he had taken ſo long a journey: therefore ſending them ſoon after home again, he went away ſorrowfull to *Geneva*. Where he had reſted but a few days, but another packet of letters came poſting from his wife beſeeching

beſeeching him not to think much at her former negligence, and to vouchſafe once again to come to the ſame place: where, without fail, ſhe would moſt gladly attend him, and ſolemnly vowed with large proteſtations ſhe would not diſappoint him. The requeſt was very unreaſonable, and it was a hard caſe for *Galeacius* thus to ſpend his time, and weary his mind and body in ſo long and dangerous journeys, and to ſo little purpoſe as hitherto he had. Notwithſtanding, one thing moved him to yield even to this motion alſo; namely, a perſwaſion that he had, that when he firſt forſook his Country, he did not fully diſcharge his duty, in labouring to win his wife to have gon along with him; by explaining to her the chief heads of Chriſtian doctrine, whereby ſhe might poſſibly have received ſome taſte, and ſo have taken ſome liking of true Religion; deſiring therefore now if it were poſſible to make amends for his former negligence, he yielded to go. And ſo obtained for his better ſecurity in going and returning a paſport or ſafe conduct from the high Court of *Rhœtia*; he departed from *Geneva* the ſeventh of *March*, in the year 1558. and came to *Laſina* in *Dalmathia*, over againſt *Vicum*: there he had intelligence that the Mar-

queſs his father, his wife his children, and his uncles ſon (he of whom we heard before) were already come to *Vicum*, with purpoſe to have been by that time at *Laſina* with *Galeacius*; but they could not, by reaſon that a Mariner of *Venice* had broken promiſe with them, and diſappointed them: by reaſon whereof, and of other dangers of the ſea, they could not as yet take ſhipping, nor durſt venture over the Water. Whereupon *Galeacius* not induring patiently ſo long delays, reſolved to go himſelf over to *Vicum*. Such was his faith in the Lord, and his love to his friends, that he reſpected not the imminent danger, but conſtantly relied on the Lords protection; knowing that no fleſhly affections drove him to this journey, but a ſincere zeal to Gods honour, and the ſouls health of his kindred, and the diſcharging of his own duty unto them; whereunto he was perſwaded that he had ſpecial calling.

CHA

CHAP. XXI.

Of his arival at Vico, *his fathers chief houſe, and his entertanment there: and what means were uſed to ſeduce him: and how his wife refuſed not only to go with him, but even to lie with him, becauſe he was an Heretick: being thereto, as ſhe ſaid commanded by her Confeſſor.*

AND ſo arriving by Gods mercy on the coaſt of *Italy*, not far from *Vicum*, he gave intelligence of his approach to his father the Marqueſs; who preſently ſent his children to meet their father: and all his retinue to attend him into the Caſtle; at whoſe entrance it cannot be expreſſed how great joy was in all that houſe and noble family: and how all the Nobles and Gentlemen of his kindred and acquaintance rejoyced at his return; and began to cheer up their hearts with a new hope, which hitherto had been caſt down and oppreſſed

with grief and deſpair. But above all other his wife (Madam *Victoria*) ſurpaſſed in joy and new conceived delight; hoping ſhe had now recovered her moſt dear Lord and beloved husband, the only comfort and the ſweet ſolace of her life. All (but *Galeacius*) exceedingly rejoyced at this meeting here; though indeed it greatly joyed his natural affection, to enjoy the company of his friends, ſo many, ſo near, and ſo dear unto him: yet his joy was tempered and allayed with a certain doubting fear which ran in his mind night and day. For the wiſe Gentleman well foreſaw, that the fruition of that pleaſure was but to laſt a while, and ſoon would have an end; for the end of his coming was not that which they imagined: and every day new matters ran in his head, the conſideration whereof did not a little trouble him. He hath often ſince diſcourſed unto his friends, that all thoſe days he lived in continual fear, to be ſuddenly apprehended, and caſt into ſome filthy priſon, where he ſhould ſpend his days in languiſhing and lamentations, without any ſolace of his friends: yea and be utterly debarred of the comfortable reading of Gods holy word: but to return to the matter. At his firſt arrival he was entertained with much

much joy on all sides, and many cheerful countenances and kind welcomes. But alas! within a few days all his mirth and joy was turned into tears and lamentation, and unmeasurable grief: for when once he had opened to his father the Marquess his constant purpose to persevere in the truth of that Religion he had begun to profess; and that he would rather dye in the defence of it, than to be drawn from it; then alas, what sighing, what crying, yea what dolefull lamentation did it move in them all! But then let the Christian Reader judg what a troubled spirit and wofull heart that good man had in this so fearfull a combate betwixt the grace of God and his natural affections; and what a torment it was unto him, to see them all so near and dear unto him, labour to withdraw him from God; and to see his constancy in Religion so to grieve them, which was the joy of his own heart. Yet taking up with himself as well as nature could, and comforting himself in his God, he afterwards dealt with his wife in all loving and yet earnest manner that she would follow him her husband, and delay no longer time, but come and live with him according as the Law of God and nature required: which if she

would

would do, he promiſed her liberty of her Conſcience and Religion, to live as ſhe would. But for his own part, he told her aforehand, as ſhe ſhould after find; namely, that he was firmly reſolved to live and dye in that Religion, which (by the hand of God leading him) he had undertaken; and for the which he had forſaken Country, kindred, and all thoſe excellent and comfortable bleſſings of this life, which God had given him. Here I leave it to the Reader but eſpecially to the hearts of ſuch women, as being wives, do truly love their husbands, to judg with what ſobs and heart-breakings the ſilly Gentlewoman heard theſe words of her husband, whom ſhe now ſaw paſt all hope to be perſwaded to ſtay with her; which ſhe deſired above all worldly things. Yet it appeares it was but in meer carnal and worldly reſpects, as the conſequent ſhewed: for though ſhe loved him and deſired his company never ſo much; yet being a wife, worldly, wilfull and indeed a right Papiſt, ſhe anſwered him plainly (though with many tears) that ſhe would never go with him to *Geneva* nor to any other place, where was any other Religion but that of *Rome*; and that ſhe would not live with him as long as he

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was intangled with thoſe hereſies (as ſhe called them) whereby it appears that ſhe was a carnal politick Papiſt. She loved him, but where? in *Italy*; and there would live with him, but not at *Geneva*: and why? for in *Italy* he might advance her to the ſtate of a Marchioneſs, in *Geneva* he could not: there ſhe might live with him a life full of all delights; but in *Geneva* a hard, baſe, and obſcure life, and ſubject to many outward dangers and miſeries; In which reſpects it was that ſhe was ſo inſtant upon him to ſtay with her. But the concluſion was, her deſire was to enjoy him and *Italy* both; but rather then ſhe would leave *Italy* and the delicacies thereof, ſhe choſe plainly to forſake him, and to withdraw the duty of a wife from him. For it may in no caſe be omitted (which afterward he imparted to ſome, his intereſt and moſt inward friends) that ſhe even then and there denyed him that duty which a wife is bound to yield to her husband by the Law of God and nature: that is, ſhe would by no means give him due benevolence, nor conſent to lye with him as man and wife; and gave this reaſon, that ſhe was expreſly forbidden of her Confeſſor, under pain of excommunication, becauſe he was an Here-

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tick. Where behold Popiſh Religion what it is that can ſeparate man and wife for diſparity in Religion; and can diſcharge men and women from thoſe duties of marriage with which God hath charged them. How this monſtrous unkindneſs and unwomanly anſwer pierced his heart, let any Chriſtian man judg, whom God hath honoured to be an husband. Yet he overcame and even devoured all theſe tormenting griefs, and bare them with an invincible conſtancy and quietneſs of mind. Yet he purpoſed not to bear ſo great an injury for ever; but to redreſs and help it if it were poſſible: and therefore he further proceeded with her, and openly and plainly denounced to her, that unleſs ſhe would yield him that matrimonial duty, which by Gods law ſhe ought, namely to eat, & lie, and live with him: it would be a cauſe to make him ſue out a divorſe againſt her, and ſo procure a final ſeparation; which if ſhe were the cauſe of, ſhe might thank or rather blame her ſelf, who withdrew her neck from the yoke of duty towards him which marriage required, and which he for his part ſaid he would never have done to her, though her Religion was ſo far differing from his. Yet notwithſtanding he ſaid, that ſhe firſt refuſing him, he had then juſt cauſe to refuſe her, who had

had first by refusal of that duty refused her self as it were, and denied her self to be his wife. And so he concluded with her, that unless she would be his wife, he would no longer be her husband. This protestation no doubt amazed and troubled her not a little, and vexed the womans mind; especially for that he was and had always been such a husband to her, so good and kind, and every way so well deserving, that she loved him as her own eyes, (therfore more was she to blame that she esteemed him not as the light of her eyes:) but though this troubled her sore, yet it moved her not to her ~~her~~ duty; so good a scholar was she in this Popish learning, that she would rather incur her husbands, yea Gods displeasure than her Confessors; and rather break their commandment so holy and just, than his, which was so ungodly, and so unreasonable: and it also less prevailed with her because she imagin'd he would not so do (though he spake so) but only did it to fear her, and so in fear hereof to make her yield unto him.

CHAP.

CHAP. XXII.

Seeing he could not reclaim his Lady, he resolved to return to Geneva: *and of the grievous temptations he endured where he took his laſt farewell of his father, wife, children, and friends: and of his heavenly courage, in bearing and paſſing through them all.*

WHen therefore the good Gentleman ſaw all things ſo far amiſs, that even his wife was againſt him of all other, and gave him a deeper wound than all other his friends; denying him that ſociety and fellowſhip which the bond of marriage yieldeth, and ſeeing that the time paſſed without any good doing, but rather to the increaſing of his grief on all ſides; he therefore reſolved to depart, and ſo calling his wife *Victoria* again, he iterated unto her his former proteſtation; and ſo bad her take it at his laſt warning. The doleful day of his departing being come, he held

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Galeacius takes his last farewell of his father, wife, children, and friends.

on his purpoſe, and ſo entered into the Chamber of his father the Marqueſs to do his duty unto him, and to take his leave: who ſeeing his ſon thus paſt all hope of recovery, quenching his fatherly affection in fury and raging madneſs, like a frantick or deſperate man, reviled him in moſt deſpightfull terms: and at laſt gives him his farewell with many a heavy and bitter curſe. This ſo ſtrange and extraordinary perſecution did this good Gentleman ſuffer for Chriſts ſake; and it is marvail that it did not cauſe him to look back again, and turn his courſe. But it was Gods doings that his father ſhould uſe theſe extream and violent curſes, rather then to go about to win him by allurements and gentle perſwaſions, for he hath often uſed to tell his friends, that this monſtrous inhumanity and unnaturalneſs of his father did rather confirm and ſettle his mind; his nature being rather to be led than drawn, and rather to be won by friendlineſs and fair means, than to be urged by extremities. But God would have his ſervant to be tried by both means: namely the allurements of his wife, and the menacings of his father. Thus God would purge him in the fire of all kind of temptations. And thus by the power of Gods grace

grace having paſſed thorough this fire behold hotter is to be ventured on. Departing his fathers Chamber, with that burden of curſes (which the Lord turned into bleſſings) he came into the great Chamber, and ſo into the Hall; where he found his wife, his children, his Uncles ſon (afore ſpoken of) divers noble Gentlemen his kinsfolks, and ſome of his ancient familiars and domeſtick friends: all fraught with grief, and making heavy chear; nothing was heard but ſighs, and ſobbs, and crys; nothing was ſeen but tears and wringing of hands: his wife embracing him, and taking him about the neck, beſeeched him in moſt loving and moſt pittifull manner, that he would have care of himſelf, of her, and of all his children, and whole houſe; and not ſo willingly to caſt them all away. His young children all upon their keees, with armes ſtreatched out, and hands holden up, and faces ſwoln with tears, cryed unto him to have pity on them his own bowels; and not to make them fatherleſs before their time. His coſen and other kinſmen with heavy countenance and watry eyes looked rufully on him; and though for grief they were not able to ſpeak one word to him, yet every look, and every countenance, and

every

every geſture was a loud cry, and a ſtrong intreaty that he would ſtay, and not leave ſo antient and noble a houſe in ſuch woefull and deſolate caſe. No words can ſuffice to expreſs the grief of that doleſull company, nor that lamentable departure that there was to be ſeen. Unutterable was the grief on their ſide, and unſpeakable was the torment and temptation which the noble Gentleman felt in this agony, when he muſt either leave Chriſt Jeſus, or leave all theſe for him; but amongſt and above all, there was one moſt lamentable ſight, which would even have wrung tears from a heart of flint. Amongſt all his children he had one daughter, a towardly and goodly young Gentlewoman of twelve years old, who crying out amain, and wallowing in tears, fell down, and catching faſt hold about his thighs and knees, held him ſo hard as he could by no means ſhake her off; and the affection of a Father wrought ſo with him, as he could not offer with violence to hurt her; he laboured to be looſe, but ſhe held faſter; he went away, but ſhe trailed after, crying to him not to be ſo cruel to her his child, who came into the world by him. This ſo wonderfully wrought with his nature, he being a man

of a moſt loving and kind affection, that he hath often reported he thought that his bowels rolled about within him, and that his heart would have burſt preſently, and there inſtantly have died, his child ſo having him faſt about the legs. But notwithſtanding all this, he being armed with a ſupernatural and heavenly fortitude, he brake thorow all theſe temptations, and treading under foot whatſoever might hinder him from Chriſt, he eſcaped out of this perilous battel a glorious conquerour; and ſo leaving that ſorrowful houſe and dolorous company, he came with ſpeed to the ſhore, where preſently taking ſhipping, he cauſed them to hoiſt up ſails towards *Laſina*, with a turmoiled and diſtreſſed mind, one way ſurcharged with ſorrow to remember the manner of his departure, another way ſurprized with joy to remember that he had eſcaped. And even as a ſhip in a tempeſtuous Sea, the boiſterous waves toſſing it up and down, is thrown about, ſometime touching the clouds, ſometime plunged into the deep: So no doubt the noble mind of this young Marqueſs was no leſs diſtracted with contrary cogitations, being as it were in a labyrinth of diſtempered affections: ſometimes he could not

not but remember that lamentable eſtate wherein he left his Father, Wife and Children; he often imagined he was ſtill amongſt them; he thought he heard them cry and call upon him, he thought he ſtill felt his dear daughter claſping him about the legs, and trailing after him; neither could he contain but break out into tears, neither could he for his life but often look back at that Princely houſe, with all thoſe goodly Orchards, Gardens, Granges, Fields, and Territories, to all which he was heir apparent; yet all which he ſaw he muſt leave for Chriſt's ſake. But one thing pierced his heart, to ſee his Wife and Children, and other his alliance ſtanding on the ſhore, who when they could not ſpeak to him, looked at him; and when they could not ſee him, ceaſed not to look after the ſhip as long as it was in ſight; neither could he refrain but with a woful countenance look at them again as long as he could diſcern them; and withall he called to mind the bitter words and heavy farewell which the Marqueſs his Father gave him at his departure; all which cogitations running in his head, did doubtleſs bring from his ſorrowfull heart many a deep ſigh and heavy groan, and many a bit-

ter tears from his watery eyes; and yet notwithstanding all these the spiritual strength and courage of his mind was constant and invincible. And even as a good Pilot in a raging Sea, when clouds and darkness, thunder and lightnings, storm and tempest run together, and toss the ship from wave to wave, as lightly as a ball from hand to hand; yet for all that he sits still at the helm, with undaunted courage, and marks his Compass; and by his courage and skill together, keeps on his right and stedfast course thorow all the rage of sea and weather; even so this our thrice noble *Galeacius*, taking hold of the holy and heavenly anchor, namely, a lively faith in Christ, and stedfast hope in God, he surmounts the clouds, and fixeth those anchor-holds in Heaven, and looking stedfastly with a spiritual eye at the true load-star, namely, Christ Jesus, and the hope of eternal happiness, he directs his course towards the same with an heroical spirit, and heavenly resolution, thorow the tempestuous waves of those fearfull temptations; and the ship that carried his body, did not so fast transport him from delicate *Italy* towards *Dalmatia*, as the ship of heavenly constancy and love of God withdrew his mind and medi-

meditation from all natural reſpects and worldly delights, and made it mount aloft in holy contemplation. And thus the preſence and grace of God's ſpirit having overcome the power of natural affections, he began to chear up himſelf after this tempeſt; and firſt of all, bending the knees of his heart to the eternal Father in Heaven, he yielded his Majeſty moſt hearty thanks, for that he had furniſhed his ſoul with ſuch a portion of his grace, as to withſtand and conquer Satan in ſuch a perilous battel; and for that he had delivered him from the danger of Popiſh thraldome, from the Inquiſition, and from that perpetual impriſonment both of conſcience and body which the Popiſh Church would have brought him unto, had he not thus eſcaped their hands. He likewiſe praiſed God unfainedly, that he vouchſafed to give him time, opportunity and grace to diſcharge that duty to his Wife the young Marchioneſs, which at his firſt departure he had omitted, and which oftentimes he had with great grief bewailed; and that he had enabled him to omit nothing which might have perſwaded her to have left *Sodome*, and to have undertaken with him this bleſſed Pilgrimage towards the heavenly *Jeruſa-*

lem. The remembrance of these things much refreshed his troubled mind. It also much contented and satisfied his conscience, that upon that monstrous and undutifull behaviout of his Wife towards him (spoken of before) he had made that protestation which he did; namely, that he would use the lawful means to be divorced from her, who had first of all divorced and cut off her self from him, by denying that duty of love which the Wife may not deny to the Husband, nor the Husband to the Wife; he perswaded himself that this protestation would work well with her, and make her more conformable to her duty, when she had advisedly thought of it.

CHAP. XXIII.

Of his Journey home again by Venice, *and thorow* Rœtia *and* Switzerland; *and his ſafe arrival at* Geneva; *and of the great joy he brought to the Church by his ſafe return.*

REviving his troubled ſpirits with theſe cogitations, he arrived at *Læſina* in *Dalmatia*, which is the Countrey over againſt *Italy*, from whence he paſſed in a very quiet paſſage and calm Sea to *Venice*, where he found many faithful ſervants of God, and good Chriſtians; who having heard afore that he was gone to *Vitum*, were exceedingly afraid for that imminent and inevitable danger they ſaw he was in, either to have his conſcience a ſlave to Popiſh vanity, or his perſon a Priſoner to Popiſh cruelty; therefore they ceaſed not to pray for him night and day; and yet for all that they feared greatly what would become of him. But when now at laſt they ſaw him return both ſound in conſcience,

and safe in person, and such a glorious conquerour over Satan, and over so many strong temptations with which the world and natural affections had assailed him; their fear was turned into comfort, their sorrow into joy, and they all glorified the Lord for him. And so after mutual comfort given and received, he departed from *Venice*, and travelled thorow *Rhætia* and *Switzerland*, where he visited the Churches of the Protestants, and comforted them greatly with his presence, and by telling them what great things the Lord had done for him; and so by the good hand of his God upon him, he came in safety to *Geneva* the fourth of *October* in the year 1558. His safe arrival brought exceeding joy to the whole Church there, but especially to the *Italian* Congregation; for his long absence had brought them unto some suspence and doubt, not of any alteration of his Religion, but of some cruel and false measures to have been offered him by the deceitfull Papists. But when they saw him so safely returned untoucht in conscience, and unhurt in his person; and that he had passed so many pikes of temptations which they knew had been pitched against him, they gave great thanks to the Lord for him. But

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when he had discoursed unto them particularly the whole course of the proceedings: first, what a strong battery of temptations and assaults the Devil and the World had planted against him, then how manfully he fought and withstood, and at last overcame them all; they fell into admiration of so rare constancy; and thought him worthy of all honour, to whom it is given (as the Apostle saith) to suffer so much for Christ and for Religions sake; and in all earnest manner they magnified the singular grace and mercy of God towards the whole Church in him, which had not suffered his servant (this noble *Galeacius*) to be seduced out of the way of that holy calling whereto the Lord had called him; and who had delivered him from so subtile a train, laid by the policy of the enemy Satan, to have intrapt his soul and conscience, by overturning him in the race of his Religion: and they all acknowledged that this noble and godly Gentleman found it verified in himself, which the Kingly Prophet saith in the Psalm: *Because he hath trusted in me, therefore I will set him free: I will be with him in his troubles, I will deliver him and crown him with honour*: and in another place, *He that trusteth in the Lord shall never be confounded.*

founded. And thus the Church received a double benefit by him; for first his practice was an example unto them all of a most extraordinary and heavenly constancy in the love and profession of true Religion; secondly, the mercifull dealing of the Lord with him, was a notable confirmation of their faith, and an encouragement to them to persevere and stand to the truth, with assurance that the Lord himself would stand by them.

CHAP. XXIV.

Certain years after his return to Geneva, *he begins to feel in himself a necessity of marriage; he delivers his case to* Calvin, *who refused to consent; the matter is referred to the Churches of* Switzerland, *and by them he is resolved that he is free from his first Wife, and may marry again.*

AND with an unspeakable contentment in his own conscience, and with publick joy and thanksgiving of the whole Church

Church, he ſettled himſelf at *Geneva* in his former private and quiet life. Where after a few years he began to finde in himſelf ſome reaſons which perſwaded him to think it needfull for him to live in the ſtate of marriage; and therefore having thus long waited and expected a more wiſe and dutifull anſwer from his Wife, and perceiving by her not anſwering that ſhe ſtill perſiſted in that monſtrous and annatural wilfulneſs, which her blinded Popiſh mind had formerly undertaken, by the perſwaſion of her blinded Popiſh guides; he therefore purpoſed to take ſuch courſe for his remedy, as by the Law of God and his Church ſhould in that caſe ſeem allowable; namely, to be divorced from her, who for her part had broken the bond, and untied the knot of matrimony. And firſt of all he imparted his mind and purpoſe to Mr. *Calvin*, and craved his godly and wholeſome counſel in a caſe of ſo great importance. His counſel was firſt of all, that it was more convenient, and leſs ſcandalous to the enemies of Religion if he could abſtain. But the Gentleman replied, that the caſe was ſo with him as he could not abſtain, and gave him many weighty reaſons which drew him to marriage; and withall participated unto

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him some secret reasons for the which he affirmed it was altogether necessary for him to marry. Holy *Calvin*, as he was a man endued from God with sharpness of judgement, and a wise and a discerning spirit; so he foresaw plainly that many would speak evil of the fact, others would take offence at it, some would plainly condemn it, and speak evil of Religion for it; and the rather, because (as he truly said) very few did rightly conceive the full truth in the doctrine of divorcement; but fewest of all would or could know the whole circumstance of this particular fact. He likewise wisely considered, that the like president was seldome seen, especially in the *Italian* Church, whereof this Gentleman was a principal member, and of special account both for his nobility, birth and descent, and for his zealous love to Religion. All which considerations, with diver other, made Reverend *Calvin* not to easily to subscribe to this purpose and motion of *Galeacius*. Notwithstanding, when the Gentleman urged him out of the word of God and good conscience, with argument which he saw and confessed he could no sufficiently answer; therefore lest he shou burden and trouble the conscience of hun

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good a man, which alledged for himself, that he was driven by neceſſity to that courſe, he yielded thus far to him; that if he would repair unto the Learned and Reverend Divine *Peter Martyr*, and ask his opinion and the opinions of all the learned and chief Divines of *Rœtia* and *Switzerland*, and deſire them ſeriouſly to conſider of it, (as in a matter of ſuch moment, and of ſo great conſequence, it was requiſite) and then ſet down their judgements in the matter, and the reaſons moving them thereunto, he promiſed that he would alſo ſubſcribe unto them, and moſt willingly yield unto him what liberty ſoever they did allow him; alwaies provided that he alſo ſhould ſubmit himſelf unto their cenſure, and ſtand to the trial of their judgements in this caſe. *Galeacius* moſt willingly yielded hereunto, as one who deſired nothing but that which the Lord by his Word, and by the voice of his Church ſhould allow him; and ſo taking the courſe that *Calvin* had adviſed him, he cauſed Letters to be drawn and ſent to *Zurich*, *Berne*, and other the Churches of *Switzerland*, opening the whole circumſtance of the matter, and expounding the caſe truly and fully; and humbly craved the judgements of the

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Church in a caſe of conſcience ſo great and doubtful. The chief Preachers and moſt learned Divines yielded to his honeſt and godly requeſt, and aſſembled about it; the matter was much and long debated, and argued at large on both ſides; and after mature deliberation, and ſufficient conſultation had, it was concluded and agreed on by them all with one conſent, that he might with ſafe conſcience depart from that Wife, which had firſt of all on her own part broken the bond, and diſſolved the marriage-knot; and for the proof of this their opinion, many cauſes and reaſons were alledged and laid down out of the Scriptures, Fathers, Councils, and out of the Civil Law, which is the Law almoſt of all Countries in Chriſtendom. All which (both of their concluſions and their reaſons) were put in writing, and are regiſtred and ſafely recorded, and are kept to this day ready to be ſhewed to whomſoever and whenſoever need ſhall ſo require; for it was thought good by the Church ſo to do, both for that the caſe was extraordinary, and would be ſiniſterly ſpoken of and cenſured by many, who knew not ſufficiently how it ſtood; and eſpecially for the preventing of any ſlander or cavil which the enemies might object againſt our Religion.

CHAP.

CHAP. XXV.

By publick ſentence of the Church, and judgement of the Law, he is divorced from his former Wife; and after a time he marrieth a French *Gentlewoman, a widdow of about forty years of age, himſelf then being about three and forty.*

GAleacius having thus laid his foundation, proceeded further, but ſtill with the conſent of the Church, and obſerving the due form of the Law, and the ordinary courſe of Juſtice in ſuch caſes, he craved publickly of the Magiſtrate that he might be divorced, that is, that he might be pronounced to be free, and diſcharged from that Wife, who had already cut off her ſelf from him. The Magiſtrate conſidering the truth and circumſtance of the caſe, together with the judgement of the Divines, whereunto alſo was agreeable the judgement of the Law, granted unto him as by his advocates

cates it was required; and so in publick Court, and by sentence definite and irrevocable, he was divorced, and was pronounced to be free, and discharged of his former wife *Victoria*; and that it was lawfull for him, and in his choice, to live unmarried, or to marry as himself would. After which liberty obtained, he imparted the matter to his friends, and applied himself to think of another wife, he asked their advices in this point also. And herein he took that course which generally men in the world take not; for in his choice he respected not so much wealth, birth nor beauty, but only to find a fit companion of his life, and such a one, as with whom he might lead that which remained of his life in a comfortable contentment, in tranquillity of mind, and peace of conscience, that so he might the more chearfully serve the Lord and wait for the coming of Jesus Christ. Which course of his is more to be noted especially in so great a man, and so honourably discended; and the rather to cross and controll the carnal and worldly courses, which men for the most part, and women also, observe in their marriages; respecting those things first which should be last, and that last or not at all, which should

be first and above all. *Galeacius* continuing this his purpose, and looking about for his choice, the Providence of God (which doth never fail his Children, especially in so great matters) did offer unto him a fit opportunity. For so it was, that at the same time, a certain Gentlewoman of *France*, a Widdow, came from *Roan* to *Geneva*, for true Religion sake, which she loved and professed, and for the love of it left her Country, and came thither for liberty of her conscience. She was a Matronly and grave Woman, and well reported of for her modesty, honesty, fear of God, and for manifold good qualities: Her name was *Anna Fremeria*, and was about forty years of age. All which circumstances *Galeacius* well observing, thought her a fit and convenient Wife for him: and so with the consent and liking of other his good friends, he took her to Wife, and married her the sixteenth day of *January* 1560. and in the three and fortieth year of his age; and they lived together many years after with much comfort one of another, and in an excellent agreement, being both of the same Religion, and of one mind; always drawing in one Yoke, and bearing one burthen, dividing it betwixt them;

whether it was by joy or ſorrow: ſo that the unquietneſs of life paſt, was now recompenced with a life full of all contentment; and ſo loving her, and being truly loved of her, they ſpent their days in all mutual comfort, ſolacing themſelves in their quiet and private life, and joying in the mutual faithfulneſs and loyalty which one performed to another. Lo thus ſhall the man be bleſſed that feareth the Lord.

CHAP. XVI.

Of his courſe of life after his marriage; with his frugality.

NOW being married, he laboured to deliver and disburden himſelf of worldly cares; and therefore he preſcribed to himſelf a ſparing and frugal courſe of life; reſolving to keep himſelf within the compaſs of his Revenue, which although it was as much again as it was afore, by his Wives Dowry, yet by many other hinderances was far leſs than heretofore it had been. And firſt for his Houſhold, his care was to have

it as little as might be, and therefore for his ſervice and attendance he only kept two maid-ſervants: and for himſelf he led his life in great ſobriety, and in very mean eſtate, yet always free from ſordid baſeneſs, and always keeping a ſeemly decorum; never wanting any thing that was neceſſary, nor having much that was ſuperfluous. His attire was plain and homely, but always comely, clean and handſome: and he that in his own Country might have been Lord of ſo many Tenants, and Commander of ſo many Servants, did now walk the ſtreets of *Geneva* alone; often not having the attendance of one man: yea, he would not diſdain to come himſelf into the market, nor think ſcorn to provide himſelf of neceſſaries; and ſometime would buy and carry home fruits, herbs, roots, and ſuch other things. And this courſe of Life, together with liberty of true Religion, he eſteemed greater happineſs than the Marqueſdom of *Vicum*. And although by this courſe of Life he could ſcarce be diſcerned from an ordinary man, and from the common ſort of people: notwithſtanding in his countenance appeared that gravity, in his geſtures, behaviours, and in his whole body ſhone that comely Majeſty, as any

wiſe man to have ſeen him, and well conſidered him, would have preſently judged that he came of a noble Race, and that he had been fit for the greateſt employments of the world: which alſo was ſo much the greater, becauſe that with his excellency of birth and perſon, and perfection of all Gentlemanly behaviours was joyned true godlineſs and the fear of God, which of it ſelf is of ſuch force; as it is able even to honour him, who wanted theſe worldly Ornaments and outward Perfections. How much therefore did it magnify him who had it in ſo great a meaſure, and accompanied with ſo many true Complements of Gentry and Honour? By all which it came to paſs, that ſo many parts of the chiefeſt excellencies meeting in that one man, made him to ſhine above other the members of the Church, as the Moon among the Stars. So that the *Italian* Church, though but little of it ſelf; yet by the vertues and worthineſs of this one noble Gentleman, ſeemed to be compared with the whole Church of *Geneva*. And as he was an honour unto that Church, ſo was he again moſt honourably eſteemed of that Church: yea, not only of that Church, but of the whole Church and State of *Geneva*: for not one Senator nor Magiſtrate

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of the City, not one of the Preachers and Ministers of the Church was to be found, which had not always in their mouths the commendation of noble *Galeacius*: yea, he was honoured and highly esteemed of by them all, and it was hard to say, whether he was more loved or admired amongst them. In a word, he was loved of all men, looked at of all men, spoken of by all men, magnified and extolled, yea, wondred at of all men, and though he knew not many himself, yet all men laboured to know him. No publick meeting was appointed, no solemn Feast was made, whereto this our *Galeacius* was not solemnly called; yea, every man was desirous of him, and happy was he that might have his company: yea, they thought their meeting graced, and their houses honoured with his presence; and in all Assemblies the chiefest and highest Room was offered him, yea, was thrust upon him, though he nothing at all respected it. And although he refused the Name and Title of Marquess, because he said, the Emperour had cut off his succession, and deprived him of that Honour, because of his Religion: notwithstanding, do what he could, he was called by no other means all his life long, and that not by some few, his friends and favourites,

but by all ſorts of men, even ſtrangers themſelves, and ſuch as were not of his Religion. For all men thinking that he had injury to be deprived of his lawfull ſucceſſion; therefore though they could not give him the Living and Eſtate, yet they gave him all they could, that is, the Name and Title. Such were his Noble and Gentlemanly Qualities (beſides his Chriſtian Vertues) that they won the love and liking of all men; and cauſed them to honour him far above that he deſired or cared for: yea, every one laboured to ſhew any ſervice, or to perform any duty towards him: nay, ſtrangers themſelves were deſirous to ſee him, and were drawn into admiration of him: inſomuch, as whenſoever any of the Nobility or Princes of Chriſtendome, eſpecially of *Italy*, did travel to ſee forreign Nations; and for the moſt part taking *Geneva* in their way (which place generally all Travellers have a great deſire to ſee) they would by no means omit to ſee and viſit *Galeacius*. Thus did *Francis* and *Alphonſus*, the young Dukes of *Ferrara*, *Octavius* the Prince of *Salernum*; and thus did *Ferneſius* the Duke of *Parma*; and divers, who in their travel coming by *Geneva*, entertained him in all the Complements of Courteſie and of honour,

honour, no leſs than if he had been at *Naples* in his former glory: or if he had ſtill been a Courtier in the Emperours Court, as heretofore he had been. In a word, no Noble Man, no Ambaſſadour, no great Scholar, no man of note of any forreign Nation came that way, but preſently they uſed means to have a ſight of this noble Marqueſs; and for the moſt part deſired to have ſome company and conference with him: So that he was reſorted unto continually by men of all ſorts; as though he had not been a private man, keeping a mean eſtate and dwelling in a little houſe; but rather, as though he had been a Prince in the Court, or one near in place to the Emperour himſelf. But though all men deſired his acquaintance and company, and he again was not curious in that point, but courteous to all as occaſion was offered; yet for the moſt part, his moſt familiar converſation was with the men of his own Nation: namely, with his Country men the *Italians*, of whom there was a flouriſhing Church at *Geneva* at the ſame time; and which alſo flouriſhed the better by his means, as heretofore hath been declared. Amongſt whom though he behaved himſelf, it is doubtfull whether more civilly, or more humbly, yet for all

that he was honoured of them all, and uſed more like a Lord than a private man: which although he in every reſpect deſerved, yet by no means deſired. And ſo beſides all his worthy and excellent parts, his humble mind and friendly Converſation made him more honourable. And to ſpeak but truth of him, out of all queſtion he was not only a good Chriſtian, but (which is not always ſeen) a perfect and an abſolute man: yea, a man can hardly name any of theſe good parts, and amiable qualities, which for the moſt part do win a mans love in the world, which were not to be found in this noble Gentleman. For beſides his Noble Birth and Princely Educations, his Religion and true fear of God, he was alſo humbly minded, affable, courteous, and friendly to all men: he was wiſe, diſcreet, of good conceit, and of an excellent ſpeech and diſcourſe. It would have delighted a man to have heard him ſpeak; for as his Memory was exceeding good, ſo his natural Eloquence, his ſmooth ſtile, his eaſie, quiet, and ſeemly delivery, made his ſpeech to be greatly commended of all that heard him. A man would have wondred to ſee how many, even of the beſt ſort, would have laboured to have been in his Company; and as

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it were, hath catched up and eaten his words from his mouth: When it pleaſed him to diſcourſe of ſome of thoſe Exploits and Adventures, which had fallen within the compaſs of his own knowledg; as of the Emperor *Carles* the fifth his Voyage into *Provence*, and of his Wars which he waged in *Gelderland*, againſt the Duke of *Cleve*, and of many other great Affairs, and ſpecial Imployments. Neither was he only a fit Companion for Gentlemen and men of Eſtate, but ſuch was the mildneſs of his nature and diſpoſition, that he was alſo kind and courteous to men of lower place, and moſt of all to the poor; amongſt whom, if they were godly and honeſt, he would converſe as familiarly as with his Equals, or with men of greater place. He was alſo of a free and liberal heart; no poor or diſtreſſed man did ever require his aſſiſtance, or crave his help, but preſently he would reach unto them by helping hand, and relieve them by all means he could; yea, the want of his forwer wealth, and loſs of his Marqueſdome did never grieve him, but when he had not wherewithall to exerciſe his Charity towards the poor ſouls of God: it was his joy and delight to be lending and giving to thoſe that wanted, and in that reſpect only

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he often wiſhed himſelf as great a man in *Geneva*, as he was in *Italy*: but to his power and ability his good Works did far exceed the proud and Phariſaical Papiſts, who glory in their works, and will be ſaved by them. Priſoners and men in danger did often feel his bounty; he omitted not to viſit his ſick brethren, and that moſt diligently: ſuch as were poor he relieved; yea, the richeſt and learnedſt of all, did think themſelves in their ſickneſſes happy to have him with them; his preſence and company, but eſpecially his talk and Chriſtian exhortations were ſo comfortable unto them. His ordinary exerciſes were theſe: Every day he repaired to the Church, and heard divine Service, and miſſed not to be preſent at Prayers with the Congregation, eſpecially he never omitted to hear the Sermons and the Word preached: which he did always with wonderfull Devotion and Reverence to the Word of God; for he judged and eſteemed the true happineſs of a man, and the only ſweet and pleaſant life conſiſted in living holily, in walking in God ways, in meeting with Satans temptations, in bridling the corruptions of his nature, and in ſerving God truly and ſincerely without hypocriſie: unto all which

ſteps

ſteps of happineſs he thought he could never attain, but by the preaching of the Word: whereupon he alſo adjoyned a daily courſe of reading the Scripture: thus labouring out of the Scriptures to lay the foundation of his own ſalvation, which he applyed to the profit and comfort, not of himſelf alone, but of many others with him.

Beſides all this, for the love he bare unto the Church, and the deſire he had to do all good he could; he took upon him the office of an Elder in the Church, the duty whereof he ſupplyed daily, carefully obſerving and inquiring into the manners and lives of Profeſſors; allowing and encouraging the Good, and cenſuring the Offenders, which he did with great care and conſcience, leſt that ſcandals and offences might ariſe in the Church, whereby either the quiet and good eſtate of the Church at home might be diſturbed, or the Enemy might have any occaſion to ſlander the profeſſion of Religion. Neither ſtayed he here, but beſide this publick care and labour, he alſo was daily well occupied in more private matters: for whereever he ſaw, obſerved, or heard of any Diſſentions, Suits in Law, or Controverſies amongſt Chriſtian Neighbours,

bours, he was exceeding carefull to the end & compose them: and for that end, as he had a ripe wit, and a good conceit and deep insight, so he would employ them all to the finding out the truth and state of the cause: and having found it, he would use all his authority, yea, he would make himself beholding to men, on condition they would yield one to another, and live in peace. In a word, his whole course of life savoured of Grace, and did shew him to be a sanctified man; yet, doubtless, he thought himself born not for himself, but for God and for the Church: and he thought no time so well spent, nor any busines so well dispatched, as that wherein neither gain or pleasure to himself was thought or obtained, but only Gods glory advanced, his Church edified, Religion maintained, and the good work of Gods Grace confirmed in himself and others.

CHAP.

A Jesuit is sent from his friends in Italy to reclaime him, by offering him great Summes of Money, etc. p.12

CHAP. XXVII.

Being aged, he falleth into a long and languishing sickness.

AND thus he lived at *Geneva* many years full of joy and quietness, comforts and contentment, far from all worldly ambition, and as it were forgetting what he was, and what he was born to in this World, only respecting what he was to inherit in the world to come; and as he had begun, so he continued in a loathing and detestation of all Popish superstition and impieties. But with this great quietness of mind and conscience, there wanted not some outward and corporal vexations: for after this long peace, new afflictions and storms came upon him, whereby the Almighty would the better try him, and make his faith, his hope, his patience and preserverance to shine more gloriously; that so afterward he might receive a more excellent reward and a more glorious Crown.

For first of all, he fell sick of a grievous doubtfull and dangerous Disease, which had

had bred upon him by abundance of rheume, whereby he became ſo ſhort-winded that he could hardly draw his breath; by force of ſuch weakneſs he was exceedingly tormented night and day: for the good Gentleman was conſtrained oftentimes to ſit up whole nights together, and was fain to be removed from room to room, and from one place to another, to ſee if by any means he might take ſome ſleep, which by the vehemency of this Diſeaſe was almoſt quite gone from him. This Diſeaſe had grown upon him by reaſon of his many, and long, and ſore journeys, which he had taken by Sea and by Land for his conſcience ſake; and of the great Diſtempers and Alterations of the ſtate of his Body, which for his Souls ſake he had undergone.

CHAP.

CHAP. XXVIII.

A new temptation assaults him: a Jesuit is sent from his friends in Italy *to reclaim him by offering him great sums of money, and to make his younger son a Cardinal: but he valiantly scorneth it all, and sends him home back with shame.*

BUT this languishing sickness did not so much afflict his weak and aged body, as Satan laboured by another device, and a new temptation to trouble and vex his righteous soul. For it came to pass that about the same time when this disease had seized upon him, there came to *Geneva* out of *Italy* a Nephew of his, the natural son of his own sister, with letters to him from his former Wife *Victoria* the Marchioness, as also from his eldest Son the young Marquess: unto which letters this young Gentleman being a Scholar, added many words of his own to little purpose; labouring to perswade and allure him with much

much and vain babling, that now at the laſt he would acknowledg his errour, and return home again to his own Country, his former Religion, and his antient inheritance. The principal cauſe both of their writing, and his comming ſo far, was this; becauſe, that if he would now at laſt return, hereby he might without doubt (as he ſaid) advance his youngeſt ſon *Charles*, either to the Princely ſtate of a Cardinal, or at leaſt to be ſome great Biſhop. For, ſaith he, whereas your Son is now admitted into Holy Orders, and is (for his great friends and alliance, and for his ſpecial towardlineſs) in poſſibility of ſo great preferment, your pertinacy and obſtinate perverſneſs in following and defending a new found and upſtart Religion, and condemned (as he ſaid) by all the great Eſtates of *Italy*, is the very hinderance of your Sons preferment. Theſe kind of news, how highly they offended the holy and Chriſtan ſoul of this thrice noble *Galeacius*, who from his heart abhorred, and in his ſoul deteſted thoſe vain ungodly, and prophane Dignities in the Popiſh Church, I leave it to be judged by the Chriſtian Reader; and therefore having with much grief of mind heard thus much of this unſavoury and unpleaſant Meſſage,

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and not able longer to forbear, he first of all took the Letters, and before his face that brought them; threw them into the fire; and then briefly, but gravely, wisely, and zealously, he shaped him this answer by word of mouth, thinking so bad and base a message unworthy the time and labour of writing. And first of all he told him, that there could not have come to him more heavy and unwelcome news of his Son than these; that he was so blind a Papist, that for the hope of this worldly advancement, he would venture the ruine and subversion of his soul. And bad him tell his Son, that he would hinder him in that ungodly course by all means he could; and he said, he knew not whether it more grieved him to see the vanity of his Sons proceeding, then it rejoyced him that it lay in his power any ways to hinder him in the same: Yea, saith he, know thou, and let that my seduced Son know, that you could have used scarce any argument unto me so forcible to make me persist in my Religion, and to detest Popery, as this, that in so doing I may hinder my Son from the abominable dignities of the Popish Church; and therefore saith he, return my Son this answer, that instead of helping him to these preferments. I will pray for ever to the Lord for him, who is the Father

of his ſoul and mine, that he would open his eyes to ſee the truth, and that he may have grace after the example of me his Father, to ſee the horrible ſuperſtitious Idolatries and impieties of Popery, and ſeeing them to abhor and deteſt them, and renouncing the vanities of all worldly pomp and honour, to direct his footſteps to the Lord, and embrace his holy truth, and yield his ſoul and conſcience obedient to the heavenly calling, and ſo become the ſervant and child of the moſt high God; whereby he may aſpire and attain to the true and higheſt dignity, which is to enjoy the favour and comfortable preſence of God, and his holy grace; to love God, and to be loved of him; and ſo at laſt to be advanced to that heavenly and eternal glory which is prepared for them, who in this world do forſake themſelves and their own deſires, that they may in true holineſs ſerve the Lord. With theſe and ſuch like holy ſpeeches he anſwered the diſholy and diſhoneſt demand of this carnal Papiſt. But for all that, this importunate and unreaſonable Jeſuit (for he was of that Sect) ceaſed not to be troubleſome to this Nobleman, ſtill urging him with fond and frivolous reaſons, and preſſing him with ridiculous arguments; as this eſpecially for one; he promiſed him a huge ſum

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of money if he would return home, which ſaith he lies ready at *Lions* for you, and the Brokers and Exchangers there are prepared to pay it. And he further aſſured him, that if he would come again into *Italy*, they had procured him liberty of his conſcience and Religion at *Turing*; and there alſo (he ſaid) he ſhould find a great ſum of money ready for him. But when this importunate fellow preſumed to preſs the good conſcience of this reſolute Gentleman with ſuch baſe arguments, and began to weigh Religion in a pair of gold weights, then the Noble heart of this holy Chriſtian could not but ſhew it ſelf moved, and therefore in a holy zeal and ardent love of his Saviour Chriſt Jeſus, he cryed out, *Let their money periſh with them, who eſteem all the gold in the world worth one days ſociety with Jeſus Chriſt, and his holy Spirit:* and curſed, ſaith he, be that Religion for ever, which ſhall wed men to the world, and divorſe them from God. Go home therefore, ſaith noble *Galeacius*, take away thy ſilver again, and make much of that droſs of the earth, together with your dregs of Popery, lock them up together in the cheſt of your hearts. And as for me, know it, that my Lord and Saviour Chriſt hath made me enamoured of far more precious jewels, and durable

riches; but the heavenly constancy of this holy man drove this frantick Papist from his byass into an extream choller, for he according to the nature of his Popes holy Religion, thought that when all other arguments had failed, yet money would have won him, and therefore seeing him so highly to scorn, and so disdainfully to contemn the great offers, he thought it very strange; and therefore seeing all his labour lost and his best hold prove so weak, he fell from money to meer madness; and forgetting himself and his duty, brake out into ill words, and reproachful terms: But when the Magistrates were informed of it, and saw that this arrogant Papist durst so far abuse the patience of so honourable a man, therefore by their authority they forbad him the City, (as the manner of the place is in such cases) and so this News-bringer had his Pass-port to be packing, and to go home and count his silver, and there to brag of his good success, for he now could say by good experience, that so much money as was enough to lead a hundred Popish Friers to and fro whether a man would, like Bears by the nose, could not touch the conscience of one Protestant, much less make him a Papist.

CHAP.

CHAP. XXVIII.

Being delivered from the importunity of the Jesuit; not long after came a Monk, nimble witted and learned, a kinsman of his own, who had a strong conceit he could have reclaimed him; but he came too late, the Marquess being dead before he came.

AND thus it pleased God to deliver this sick Gentleman from this troublesome temper, and this Messenger of Satan which came to have buffeted him; but he buffeted him, yea and vanquished him, and Satan in him; that he might report at home, that he found the Marquess sick in body, but whole in mind, yea that he never saw in all his life so resolute a conscience, and so couragious a mind in so weak a body. And thus the Lord doubtless did in mercy to him, that being free from his disquiet companion, he might with more comfort and less grief bear the burden of his sickness, which now grew upon him more and more, and left him not till it made

him leave the world, and till it had translated him from this his pilgrimage to his eternal rest; and till it had made him of a poor Marquess upon earth, a glorious King in heaven. Whose death as it was wonderfully lamented of the Church for the unrecoverable loss they had of him, so it was a merciful blessing, and a welcome messenger of God to him: for it freed and delivered him from many storms of new temptaions which the Devil had raised against him; for within a short time after his death there came to *Geneva* a certain Monk, a good Schollar, a Gentleman by birth, and near akin to *Galeacius*, who being puft up with Monkish pride, and a conceit of his own ability for such an enterprize, thought so far to have prevailed with *Galeacius* by his nimble wit and eloquent tongue, as to have perswaded him now at the last either to have relinquished his Religion, or at least to have returned into *Italy*, (where his Uncle had been lately Pope) that so by his presence and countenance, and the help of his great friends, (which he had both in the Popes and Emperors Court) his children might be in more possibility of those high dignities and great places in the world, which they and their other friends aimed at; and for the attainment whereof nothing so much hindred

them as their Fathers Religion and courſe of life. But he returned home a proud Fool as he came, and aſhamed of his proud and inſolent ſpirit, which perſwaded him by his vain babling he could have overcome him, whom he found when he came to *Geneva* to have overcome the world, and all ſpiritual enemies, and now to be triumphing in the glory of heaven. And ſo leaving him and all other his Popiſh and carnal kindred, gnaſhing their teeth for anger to ſee his admirable conſtancy; let us return again to our ſick Gentleman, whoſe end now haſting on will alſo haſten an end to this ſtrange ſtory.

CAAP. XXX.

HIs long and languiſhing ſickneſs grew and encreaſed upon him in ſuch meaſure, as his pain was moſt grievous, but he bare it all with an heroical and heavenly courage; ſo that it might manifeſtly appear, that even the Lord from Heaven did lend him ſtrength, and as the torments and pangs of the diſeaſe encreaſed, ſo his faith and patience, and all heavenly vertues ſhone in him more and more; ſo that it was moſt true of

him which the Apoſtle ſaith, *as the outward man perisheth, ſo the inward man was renewed daily.* His body pined away, but his ſoul grew from ſtrength to ſtrength; and as a by-ſtander feels not the pains of him that is tormented or racked before his eyes; ſo his ſoul and mind ſtood as it were afar off, beholding the pains and vexations of the body and being untoucht it ſelf, did as it were laugh at Satan, ſin, death, and damnation; who by all their joynt power could do no more, but only to vex and rack his poor carcaſs with bodily diſeaſes, but were not able to touch the ſoul, to vex the mind, or wound the conſcience. If any man ask the reaſon why his mind or conſcience was ſo quiet in this ſo great torment of the body; the reaſon was, for that his mind was imployed in holy meditations, as of the ſingular love of God his Father unto him in Chriſt Jeſus, whereby he aſſured himſelf undoubtedly of ſalvation, of the manifold holy graces wherewith God had adorned him; by the force whereof he ſaid he had born off ſo many buffets of Satan, had paſſed ſo many pikes of troubles, and come away conqueror in ſo many fearful fights, as had oppoſed themſelves againſt him in his converſion. Theſe gifts and graces of God he weighed with the croſſes of his ſickneſs,

neſs, and found them far heavier; and he compared theſe momentary and light afflictions, with that exceeding and eternal weight of glory which he ſaid he knew was laid up for him in heaven. Theſe and ſuch like meditations cheared up his ſpirit more than the force of his ſickneſs could appall him.

But above all things he felt unſpeakable comfort and ſweatneſs in his prayers to the Lord, which he poured out moſt fervently, and with a zealous and faithful heart; and would often ſay, that in the midſt of his prayers his ſoul ſeemed to him to be even raviſhed out of himſelf, and to taſte of the bleſſed joys of heaven. So that the ſaying of the bleſſed Apoſtle was verified in him: *As the ſufferings of Chriſt abounded in us, ſo conſolation by Chriſt abounded much more.* In his ſickneſs he wanted no help of the Phiſitians, for they came to him out of all parts of the City, and willingly did they all do their diligence about his body, whoſe ſoul they knew had Chriſt Jeſus to be the Phiſitian for it. His friends alſo continually viſited him, who were of the chief men in the City; and they were all welcome to him, rich and poor: & it is hard to ſay whether he received more comfort by them, or they more ſpiritual edification by him; his ſpeeches and behaviours were

were so full of patience, and so well seasoned with all grace. All his friends performed to him what duty soever was in their power, but especially his worthy Wife did then shew herself most loving and loyal, for she was never from about him, and saw that he wanted nothing which the world could yield for the recovery of his health. But all was in vain, for the time of his dissolution was at hand, and he had run the Royal Race of a most holy Christian life, and now nothing remaining but a blessed death. He might say as the Apostle did with much joy of heart, *I have run my race, I have finished my course, I have kept the faith; from henceforth is laid up for me a Crown of righteousness, which Christ the righteous Judg will give to me, and to all such as wait for his appearing.*

After few days the violence of his sickness was such, as it overcame all power of physick; so that it was manifest, that that blessed hour approached wherein the Lord had appointed to accomplish his own good work in him, therefore he sequestred himself from all care of his body, and from all worldly cogitations; he renounced the world, and all in it; he took his farewell of his Wife, and his Christian Friends, and said he should lead them the way to Heaven. He fixed all his thoughts

houghts upon his ſoul, and ſoul and all on he Lord in heaven; and cryed to Chriſt Jeſus, that as he had ſought him all his life, ſo he would now receive him and acknowledg him for his own. And thus all his friends ſat bout him, and as the Preachers and Miniſters were occupied in holy prayers, and reading of the holy Scriptures, and applying to him he heavenly conſolations of Gods Word, in he performance of theſe exerciſes he ended his days, wherein he had taken delight all his life long; and as he rejoyced in them in his life, ſo it pleaſed the Lord that he ſhould have them at his death. And ſo in the midſt of all his Friends, in the preſence of the Miniſters, even in the ſight of them all, he peaceably and quietly yielded up his ſpirit, and rendred his ſoul into the hands of the merciful God and faithfull Creator, of whom he had received it; who immediately by the Miniſtery of his holy Angels receiving it at his hands, waſhing it pure in the blood of Jeſus Chriſt, crowned it with the crown of eternal and heavenly happineſs. And thus this holy man was tranſlated from a Nobleman of earth, to be a noble Saint in heaven; and of a Marqueſs on earth in bare name and title, he was advanced to be a glorious and triumphing King in heaven, where he now reigns

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in glory with that God whom he ſo faithfully ſerved on earth. That God and merciful Father grant that all we that read this admirable ſtory, may be allured to take upon us the ſame moſt holy profeſſion that this thrice noble Marqueſs did; and may renounce and caſt off whatever in this world we ſee doth hinder us from the holy fellowſhip of Chriſt Jeſus: and ſtrengthen us that we may be faithful to the end, that ſo we may obtain the Crown of life in that glory, where this noble *Galeacius* and all the heavenly hoſt of Gods Saints do wait for us: *Amen.* This was his life, this was his end; let thy life be like his, and thy heart walk in the ſame way; then ſhall thy ſoul dye his death, and thy latter end ſhall be like his.

O Lord how glorious art thou in thy Saints.

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